

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI No. 49

The program for the East Mississippi Pastors' Conference at Newton, Clarke College, Monday, Dec. 10, includes Chapel address, D. A. McCall; Enlisting Church Members in Kingdom Work, B. S. Vaughan, Urban Church; J. R. Breland, Rural Church; New Testament Church Discipline, C. O. Estus; Exposition of Ephesians 2, John F. Carter and J. E. Wills.

Committee on Nominations recommended the re-election of Dr. R. B. Gunter as Secretary with salary of \$3,750 and home; A. F. Crittenden as Cooperative Program man with salary of \$3,000 and home; P. I. Lipsey editor of Record with salary of \$2,700; A. L. Goodrich as Circulation Manager of the Record with salary of \$2,000 plus bonus for increases in subscriptions and traveling expenses not to exceed \$400. The recommendations of the W. M. U. were approved.

Only brief mention can be made now of the laymen's meeting in Jackson Tuesday. Because it is a busy season many laymen who wished to come were kept away. But those who were there were sympathetic and determined to pay the debts maturing this month. Something near \$10,000 were promised on Tuesday and a plan made to carry the campaign on in the churches till the year closes with obligations met. Not only were pledges made for this year, but a number of men promised to join a group of 500 to pay \$1,000 to wipe out the whole indebtedness. May their tribe increase and their incomes grow. Mississippi Baptists are headed in the right direction and they have a mind to work and to pay.

At the Convention Board meeting in Jackson Tuesday of this week Rev. A. L. Goodrich, pastor of First Church, Pontotoc, was elected as Circulation Manager of the Baptist Record. This is in pursuance of the action of the Convention recently meeting in Laurel. Only twice within the past twenty-five or thirty years has the Record had a man to give his exclusive attention to the matter of circulation and advertising, and then only for brief periods. Conditions seemed to necessitate this step and it is believed that the results will justify it. Brother Goodrich did not finally commit himself to the acceptance of the position, but he left us hopeful that he would. He is a native of North Carolina, from which state some of our best Baptists have come. He is an alumnus of the Southern Seminary and of Wake Forest College. He came among us some five years ago, but identified himself with the work of Mississippi Baptists as if he were used to it. Our people gave him a cordial welcome and put him to work. In his own church and association he has proven himself a leader. He is also a member of the Convention Board, always interested and active in its work. He is denominational minded, evangelistic and has the pastor's heart and outlook. Our pastors will find him a genial and enthusiastic fellow servant, if he consents to undertake this work. He knows how to do hard work and isn't afraid of it. He believes in the value of this specific work, and is not timid in his approach to it. Within two hours after his election he turned in three subscribers. Our pastors and churches, we are sure, will give him a cordial reception and cooperation. Pray for him. Invite him your way. Cooperate with him.

Committee on S. S., B. T. U., and W. M. U. commended the work of these departments, commended also the new study courses, and the W. M. U. weeks of prayer, and recommend that as far as possible the requests of the W. M. U. be granted.

Members of the Convention Board and all others interested in the work were gratified that Dr. R. B. Gunter just before the close of the Board meeting on Tuesday expressed his willingness to continue in the work. The brethren at the Convention and in the Board meeting had given every expression possible of their desire for him to remain. Some of them knew how hard the work is and how his heart and mind yearn to preach. But he at last yielded to the repeated and urgent wish of the brethren that he stay with the work and see it through. The happiness of the Board members will be shared by the Baptists all over the state.

The Convention Board at its meeting Monday night adopted the report of the Budget Committee appropriating \$25,000 for State Missions for 1935. This is \$5,000 more than was appropriated for this purpose last year and is based on the receipts of last year. Of this \$25,000 \$5,000 goes to pastoral support in mission fields; \$1,800 to church building fund; \$300 to Indian work; \$150 to Jackson College, conditional; \$1,800 to student secretaries in colleges; \$150 to B. T. U. Convention; \$200 to the Baptist Assembly; \$347.08 to miscellaneous items; \$6,700 to Sunday School Department; \$3,300 to B. T. U. Department. The balance for rent, insurance, taxes, Convention expense, Board meetings and interest due M. W. C.

Rev. A. F. Crittenden was elected by the Convention Board on Tuesday as Cooperative Program Man for Mississippi. It has been evident for some time that our hard worked secretary, Dr. R. B. Gunter, needed assistance in his increasing and arduous tasks. Upon him more than a year ago was placed the work that had been done by the secretary of the Education Commission, in addition to those of the Convention Board secretary. The employment of a Program or Budget Man will lighten his load and greatly help to forward the work in the churches. Brother Crittenden will soon let the brethren have his decision and official announcement. He came to us some ten years ago. He is a native of Tennessee, an alumnus of Union University, Jackson, Tenn., and of the Southwestern Seminary. His first Mississippi pastorate was at Indianola, whence he went five years ago to Brookhaven. The Brookhaven church is one of the best in the state, and its contributions last year to the Cooperative Program were the largest of any church in the state. This gives him a good recommendation for the specific work to which the Board has called him. He has been a leader in his association and its representative on the Convention Board. He has also been a member of the Executive Committee of the Board and is familiar with the details of its work and methods. If he undertakes this work, as it is hoped he will, he will help to enlarge the budgets of our churches and secure the enlistment of those not now cooperating. The skies are brightening for all our work, and the fields are inviting for larger labors.

ABEL—THE FIRST OF THE REDEEMED

Dr. E. K. Cox

Ever since sin came children have brought both joy and sorrow. It was so in the first home of earth, and will be till the end. We are told that Eve seemed to feel that her first born would be the fulfillment of the pristine promise made just outside the closed gates of Eden. Little did she dream of the long trail of tears and blood that would intervene ere the promise was a reality. Cain, the loved and hope-centered, first born brought grief and heart break too deep for words and made known in some measure at least to Eve the awful things that sin meant to the race.

No one can explain why of the two boys in the first home the earth ever knew, one of them should go wrong, awfully and irretrievably wrong. Sin lurks like a deadly virus in the blood of the race and breaks out in full force sometimes where we least expect it. Somehow the full measure of the rebellious spirit that brought sin came to repletion in the life of Cain. These brothers were taught the worship of Jehovah, and in some manner the idea of sacrifice was made known to them. The first family was a worshipping family, and the sons when come to manhood brought their offerings to Jehovah. In the sacrifice of Cain we see the beginning of the long line of those who have sought by the works of their own hands to make themselves acceptable to the Most High. They have always said, "My own works, my own deeds are good enough and God ought to be pleased that I have brought Him that which I have made."

It was different with Abel, from some source there had come into his heart a real concept of that dread thing which we call sin, and he realized that all which he might do would be imperfect. He had doubtless brooded over the promise of One who should bruise the head of the serpent and in bruising should suffer himself. The idea of atonement was dim and misty, but Abel knew that things were not right between him and God, and he knew that sin meant death. How much he knew about those things we can only conjecture. We are told however that it was "by faith" that he offered a "more excellent sacrifice than Cain," so he must have looked beyond the bleeding lamb that smoked upon his altar and hoped for something that God might do that would really take away sin. It is a grandly pathetic picture of this son of earth, without a Bible, with only the faint promise of something to come, bringing his offering of another life and laying it before God as satisfaction for his sin. It was a groping faith, and for that reason more divinely beautiful. Let us look a moment at those two altars and their worshippers. One of them proudly erect before his altar, on which blazed the fruits of his labors, looking as if he had given enough and expecting the approval of God. The other altar all stained with blood, bearing the body that had lately throbbed with life, while the penitent kneeling by it looked through the flame and smoke with the most tense expectancy. In that face were mingled joy and sorrow, sorrow for the sin, and joy that saw the time when God should fulfill His promise and in mercy take away the guilty stain. Abel's

(Continued from page 5)

Sparks and Splinters

Baptisms by missionaries of the British and Irish Baptist Missionary Society for the past year surpassed all previous records.

Dr. Leonard O. Leavell, pastor at Gadsden, Ala., has been compelled to take a three months' rest to recover his health.

While we are talking of increases in contributions, the Kentucky Baptists say they gave \$32,000 more to denominational work this year than last.

The mayor of New Castle, Pa., has decreed that anybody taken up for drunkenness and carried to police station in the patrol wagon must pay a dollar for the ride.

The federal government is making good progress in cleaning out the leaders among the gangsters. And yet we are told there is a list of 6,000 who are still counted in this list of public enemies.

Mrs. Helen Barrett Montgomery who recently died in Rochester, N. Y., left bequests of nearly half a million, about half of which went to religious, educational and charitable institutions. Baptist causes get over \$100,000.

Pastor Fr. W. Gunn has resigned care of the churches in George County which he has served for several years, and it is likely he will return to a field in Pike County where he was previously pastor.

The likeness of Dr. R. H. Tandy, some years ago pastor of Hazlehurst church, adorns the first page of a recent issue of the Western Recorder. He preached the annual sermon this year for Kentucky Baptists.

50,000 Baptists in Brazil in fifty years of mission work. For this let us praise the Lord. There are Baptist churches in every state in Brazil. An average of nearly ten churches a year have been organized. There is a total of sixty-eight schools of all kinds, a publishing house and Home Mission Board and a Foreign Mission Board.

The junior editor of the Word and Way, Mr. J. E. Brown, is teacher of a Bible class in Kansas City. His lecture to the class is given two weeks ahead of the regular time, stenographically taken down and furnished to the Word and Way as the Sunday school lesson exposition for the paper.

In their state meeting Kentucky Baptists appointed a committee to investigate the advisability and practicability of Baptists providing religious instruction and training for their 4,000 young Baptist men and women in state educational institutions.

Those who heard Dr. Geo. W. Leavell's address on Communism made at the recent Convention in Laurel, were doubtless interested in reading a few days ago in the daily papers an account of the approach on Wuchow, the city where Dr. Leavell labors in China, of an army of 50,000 Communists. This brings back a condition which makes very perilous the work of Christian missions in that part of China.

The Watchman Examiner gives the following advice to young preachers from Joseph Parker: "Write your sermons fully and then strike out all the long words and all the superfine expressions; let them go, without murmuring! Particularly, strike out all such words as 'methinks I see,' 'cherubim and seraphim,' 'the glinting stars,' 'the stellar heavens,' 'the circumambient air,' 'the rustling wings,' 'the pearly gates,' 'the glistening gem,' 'the meandering rills,' and 'the crystal battlements of heaven.' I know how pretty they look to a young eye, and how sweetly they sound in the young ear; but let them go without a sigh. If you have spoken of God as the deity, put your pen through the word 'deity,' and write 'God' in its stead; and if in a moment of delirium you should write 'my beloved, come with me on the pinions of imagination,' pause and consider soberly whether you had not on the whole better remain where you are."

Gipsy Smith, Jr., will conduct a revival meeting in the Presbyterian church, McComb, beginning Dec. 4.

Mr. and Mrs. John G. Hardin of Burk Burnett, Texas, who have given \$4,000,000.00 to Texas Baptist institutions, went to Texas from Mississippi. It is said that theirs have been the largest gift to Baptist causes of any Southern Baptists.

Mrs. Janie Lowrey Graves who has been a missionary in China for many years, is now nearly blind from cataracts, and the doctors say it will be impracticable to operate on her eyes in that country.

Those who attended the recent State Convention in Laurel were pleased to see Mr. Keith Von Hagen of Nashville in the Book Room. This former Mississippian and alumnus of Mississippi College is now Associate Sales and Advertising Manager of the Sunday School Board, assisting Mr. Geo. W. Card.

Mrs. Modena Lowrey Berry passes the birthday milestones as beautifully as ever. Her recent one, the eighty-fourth, was the occasion of being honored by many friends who have been blessed by her motherly ministries at Blue Mountain College.

The minutes of Jackson County Association show eleven churches reporting a membership of 1,321. There were 46 baptisms in the past year, three churches reporting none, Moss Point 14 and East Moss Point 11. Gifts to all benevolences \$516.58, of which \$315.54 were given to the Cooperative Program. Total given to all local expenses \$9,809.75.

The mid-winter Spiritual Life Bible Conference is announced by the First Baptist Church, Shreveport, for January 20-27, 1935, inclusive. Dr. M. E. Dodd, pastor, will speak on "The Outlook for Missions Around the World." Other conference leaders and teachers include Dr. John R. Sampey, Dr. Robert G. Lee, Dr. E. F. Haight, Dr. Warren L. Steeves, Dr. J. T. Henderson, Mrs. Roberts Lawrence, and others. — J. S. Ramond, Pastor's Associate.

The pastor of the Baptist church here at Shubuta, the Rev. N. A. Edmonds, who has been moderator of the Clarke County Association for several years, was again chosen moderator by that body when it recently met with the Union church. Brother Edmonds doesn't only make a good moderator, but he is one of the best pastors a church could wish—so pleasant, so considerate, and so faithful. He preaches at Shubuta three Sundays and at Harmony, about fifteen miles away, one Sunday in each month.—G. D. P.

One of the most popular features of the program of the Southern Baptist Student Work is the Student Night at Christmas. Pastors like it. Students delight to promote it. Congregations enjoy it. On December 10th the suggested program will be mailed to every pastor in the South giving his full time to one church. Upon request it will be sent without cost to others who desire it.—Frank H. Leavell.

Choctaw County Association, according to the minutes has 23 churches. They report 114 baptisms and a total membership of 2,342. Weir reports 19 baptisms, Blythe Creek 18, Bluff Springs, Concord and French Camp 17 each. Total gifts to local expenses were \$3,819.09. Total to all missions \$782.76, of which \$50.25 was to the Cooperative Program, the rest designated. Only nine churches gave to the Cooperative program. Twelve gave to designated objects within the program. Four churches reported no baptisms.

Two gentlemen met on the street of a college town the day after Thanksgiving. They greeted each other in a friendly way. One was a successful business man, the other a ministerial student. The business man acknowledged he was not feeling very well, as he had eaten rather too much the day before. And "How are you?" he asked the student. "Only fair," he acknowledged, "As I haven't had anything to eat for nearly twenty-four hours." If we share our blessings with others, the orphans for example, what we have left is apt to agree with us better.

Southwestern Seminary Students serve 19 churches in Oklahoma and 117 in Texas.

There are 320 ordained Baptist preachers in Germany.

T. J. Calloway of Thomasville succeeds J. E. Sammons of Macon as president of the Georgia Baptist Convention.

Dr. and Mrs. L. J. Bristow of the Baptist Hospital in New Orleans visited recently at Blue Mountain where their daughter is in college.

Louisiana Baptists authorized a campaign for getting 5,000 new subscribers to their state paper, and put it in the hands of their State Promotion Committee.

Tippah County prohibitionists are endeavoring to secure an election and vote out the beer sellers. Good success to them. No county has failed yet.

The goal for the foreign mission offering during the Lottie Moon week of prayer observed this week by the W. M. U. of the South is \$150,000. This is for the support of missionaries sent out within the recent past, made possible by the W. M. U. offerings of last year.

Hazlehurst church recently elected as deacons for life J. Q. Martin and G. W. Watson, because of long and faithful service. Other deacons are elected for limited terms. R. L. Covington was elected chairman of the board and T. M. Farrar as secretary. Twelve brethren were elected to serve as junior deacons without ordination.

The statistical table of Tri-County Association (on the coast) shows thirteen churches with about 2,180 members. There were 104 baptisms in the past year. Gulfport First Church baptized 34. Four churches gave nothing to the Cooperative Program or any benevolences. Total contributions from Biloxi First Church were \$4,360.34; from Gulfport First were \$11,165.80; from Long Beach \$1,089.82; from Lyman \$831.40; from Pass Christian \$1,243.90; from Bay Saint Louis \$485.92.

A rather unique service was given in our church at Cleveland on the Sunday before Thanksgiving day. Every member of the church was asked to bring gifts for our Baptist Home for Orphan Children. These were piled about the altar before the service opened. The church was most attractively decorated to carry out the idea of "Harvest." The songs chosen were expressive of joy and deep gratitude. Miss Mary Margaret Fugler, Professor of Dramatic Arts in the Delta State Teachers College, was the reader and Mr. W. E. Farr, Jr., the soloist for the service. There were present some 25 or more of our Chinese friends from the Chinese Baptist Mission and they brought gifts amounting to \$80.00 in value. The pastor spoke on "Our Responsibility to the Fatherless." A cash offering was then taken and \$73.60 was received. Later \$6.60 more was brought in. The total gifts from our church this year to these dear children will not miss \$300.00 very far.—I. D. Eavenson.

The Western Recorder recently had an editorial condemning the efforts of Jews in business to control the editorial policies of the newspapers in which their business is advertised. Of course this is not a matter confined to Jews, but one which in all probability they are more often guilty. This criticism does not originate in any hostility to Jews or race prejudice, nor in religious prejudice, but from facts that can be produced. It would not be easy to get business managers of secular papers, nor their editors to give all the facts, but some are known. Recently a man who was for a while editor of a daily paper widely circulated in Mississippi, but published in another state, told this writer that an association of advertisers threatened to cancel their advertising with his paper, unless he agreed to support a candidate for city office whom he considered unfit for the position. He boldly defied them and won out. But not every man has the moral courage to stand by his convictions under such circumstances. Any man who can be bought with money or frightened away by threats is not fit to be editor of a paper.

WHAT THE EVERY MEMBER CANVASS MEANS TO THE INDIVIDUAL

What Are You Going To Do About It?

By Walter M. Gilmore,
Publicity Director, S. B. C.

"But be ye doers of the word and not hearers only." You have been hearing a great deal in recent days, no doubt, about the budget of your church for 1935 and the Cooperative Program, including State, Home and Foreign Missions, our Baptist colleges and theological seminaries, hospitals, orphanages and the relief of our aged ministers. The time has now come for action.

In the light of all of God's goodness and mercies to you, how much will you give per week, according to the Bible plan suggested in I Corinthians 16:2, during 1935 for the support of your church and all of these worthy agencies through which it is seeking to establish Christ's Kingdom on the earth? Your church is asking this personal, pertinent question of each of its members just now, and it has a right to do so, because they are the only ones responsible for its support. What is your response to it?

"I Never Pledge"

The objector who says, "I never pledge," may be perfectly honest but he is simply mistaken. He does. If he lives in town or city he signs a pledge to pay a definite amount each month to the water, gas and telephone companies, if he uses these conveniences. If he lives anywhere and rents a home or buys an automobile or anything else on credit he makes a definite pledge that he will pay a certain amount at stated intervals regardless of any contingencies that may arise.

Is it consistent, then, for a Christian to be making pledges constantly to his fellowmen, acknowledging his obligations to them, and then positively refuse to make a definite pledge to his church, thereby acknowledging his everlasting obligations to the great Head of the church? Surely since all of his resources, and even his ability to get gain, must come from God, he should exercise enough faith in Him to promise to give back to Him a definite portion of his income, certainly not less than a tenth, for the purpose of promoting his Cause to the ends of the earth.

On the Home Stretch

We have now entered upon the last lap of the Every Member Canvass. It is earnestly hoped that in every case adequate preparation has been made. In many instances, perhaps, the canvass has already been made. In many cases it is expected to be completed Sunday, Dec. 9, according to the schedule time suggested by the Executive Committee of the Southern Baptist Convention. However, in any event, it will be necessary to make a thorough follow-up. For there are always a number of hang-overs, who, for one reason or another were not seen on the first go-round. There are others who evaded the issue or refused to make a definite pledge. It is not fair to these unenlisted members nor is it just to the causes that are depending on them for support to close the canvass until every member has had a real opportunity to register his promise of definite support or the lack of it.

AN ENCOURAGING NOTE

Since January 1, 1934, there has been an increase in contributions to Southwide and Worldwide causes over the same period last year of \$259,390.99, more than a quarter of a million dollars. In other words, from January 1, 1934, up to November 15, the Executive Committee of the Southern Baptist Convention received and distributed to its agencies \$1,064,808.08, whereas during the same period in 1933 it received only \$805,517.09.

These agencies have lived within their income this year and have made appreciable reductions in their indebtedness. In spite of their handicaps they have wrought faithfully and effectively and the outlook for all our Southern Baptist agencies is more hopeful.

A YEAR ROUND RESPONSIBILITY

This enlistment problem can not be solved over-night or during the strenuous period of an Every Member Canvass. Back of the individual's contributions are his heart, his intelligence and his will. These must be effectively reached before he can feel a full sense of his obligation to give his money to the support of his church and its enterprises. Hence it is the year-round responsibility of the church to properly inform its members, to inspire them with the love of Christ and to positively enlist them in active service.

TIME TO CATCH UP

If for any reason you have gotten behind with your 1934 pledge to your church and the causes it fosters, what a fine thing it would be if you could possibly pay up before the close of this month. And if you made no pledge or you have not measured up to your full responsibility in the matter of supporting your church, this is your opportunity to do your part now. Let us begin the New Year with a clean slate. We will then be in a better position to make the most of the ever enlarging opportunities that will be ours.

A MATERIAL AID

The Baptist Bulletin Service, published by the Publicity Department of the Executive Committee of the Southern Baptist Convention, furnishes to the churches, at reasonable cost, bulletin or church calendar sheets with the two inside pages printed and the two outside pages blank. The inside pages are filled with timely, interesting, denominational information and very brief inspirational articles. One or more cuts illustrating some vital truth or denominational interest are used in every number. Free samples and further information cheerfully furnished.

Baptist Bulletin Service
161-8th Ave. North
Nashville, Tennessee

FELLOWSHIP, SATISFACTION, ENRICHMENT

By Austin Crouch, Ex. Sec.
Executive Committee, S. B. C.

To the individual who makes a liberal pledge and makes regular payments on his pledge, the Every Member Canvass means much.

1. It means fellowship.

Through his pledge and through his giving, the individual enters into fellowship with other members of his church in supporting the local work. Surely, one should be glad to bear his part in maintaining the work of the Lord in the community.

Through his gifts to the denominational work, the individual enters into fellowship with that larger brotherhood—the tens of thousands throughout the Southland who give to carry the Good news of Salvation even unto the uttermost parts of the earth.

And, above all, by his gifts the individual enters into fellowship with Christ in his globe-encircling enterprise of saving the lost. What a blessed fellowship!

2. It means satisfaction.

When one gives according to his ability for the support of the Lord's work, he has the assurance that, in one thing at least, he is doing his duty. Duty well and fully performed brings real satisfaction. In addition to the satisfaction which comes from duty done, one has the joy of knowing that he has a share in the glorious results achieved through combined effort.

3. It means enrichment.

Glad, willing giving of money for Christ's sake and glory enriches one's spiritual life. The giving of money is not something apart from spiritual life. Giving is an acid test of consecration; it is a proof of the sincerity of love. Liberality is a grace that can be cultivated.

By giving one not only enriches his spiritual life while on earth, but also lays up treasures in heaven. It is better and wiser to make heavenly than earthly investments. This is granted by every Christian; therefore, no arguments need be made.

He who refuses to give for the support of the Lord's work breaks fellowship with his brethren, dishonors Christ, and impoverishes his own soul. But he who joyfully gives according to ability (whether the amount be much or little) confirms fellowship with his brethren, honors Christ, enriches his spiritual life, and lays up for himself treasures in heaven.

Editorials

DYNAMO AND TRANSMISSION LINE

The editor is not an electrician, and there is hardly a subject that he knows less about than electricity. But there are a few things that most anybody knows. And most of us at least have access to an ordinary dictionary to find the meaning of words.

Now with this apology, suffer a few words about the dynamo and the transmission line. And if we recollect aright even a Ford car has a motor and a part of the machine called transmission. Both parts are necessary for its effective operation, that is if it is to do any work or get us anywhere. The papers are bringing us nearly every day news about the big power plants at Muscle Shoals where a dam is constructed, and power is generated by forcing water through a particular channel. Here is your dynamo, an instrument by which physical energy is converted into electric energy or power.

But this dynamo is of little value unless there is some way of conveying it to the places in need of it and in a form suited to the needs. This desire is obtained by the use of transmission lines. Transmission lines may be seen now all through the land. These are wires strung on poles, which wires are "highpowered," capable of being charged with energy sufficient to light up the country and do the work in factory and farm.

We have a similar situation in our religious work, sometimes called denominational work. We have need of a dynamo and we have need of transmission lines. Now what and where is the dynamo; and what and where are our transmission lines? It will not take us long to see and agree that the churches are dynamos, the places where spiritual energy must be generated. And what people call the denominational machinery constitutes our transmission lines. A transmission line is not intended nor expected to produce power or energy, but simply to transmit it, that is to carry the current to the places and people in need of it. A "transformer" may come in handy to relate this power to the purpose and need in each case. That is it may be made over into the ministry of a hospital or an orphanage, or a college, or a mission board. Just as an electric current may cook your food, heat your house, freeze your cream, light your home, ring your doorbell, or run your gin. Religious service likewise is multiform, takes many shapes.

Now it would be a mistake to expect the transmission lines to do the work of a dynamo. The transmission lines are helpless and useless without the dynamo. Their business is to convey the power to the place of need. Every now and then we hear the criticism that we need more spiritual power in our denominational machinery. More horsepower and less harness. It all sounds mighty fine. But are we by this criticism making the mistake of expecting the transmission lines to produce the power. The boards and institutions of our denomination are transmission lines rather than dynamos. The churches must produce the power. And this power will go out to those in need through the denominational agencies.

It would be well for those who criticize the denominational machinery and demand of it spiritual power, for these critics to see that the power is produced in the churches. Let us have a demonstration of it. The boards and institutions can pass on to the needy world only what is furnished them by the churches. What sort of boys and girls do you send to the colleges? How much of prayer and money do you put into the denominational program?

It ought to be remembered that our institutions are not things apart from the churches. The men in them are members of the churches. And there is no good ground for trying to speak of them as two separate and distinct entities.

There are two more things that need to be said about these transmission lines. First is they

ought to be kept in good working condition. Electric lines sometimes get out of fix. There is such a thing as getting short circuited or grounded. The current may be wasted on the way. There may be leakage. In that case send for the trouble man, and not for the wrecker. There are a few people who make a business of making trouble. Bandits sometimes cut the telephone wires to cover up their meanness. Some people are guilty of denominational sabotage. They try to dynamite the transmission lines.

The other thing to be said is that there is one exception to the statement that denominational machinery is not to produce energy. This exception is our religious literature. Our Sunday School Board, our missionary periodicals, our state papers ought to help to build up strong Christian character, to develop spiritual power. They do this by feeding the people on the knowledge of the Word and the Work of God. They at least ought to constitute a "substation" in the process of making better Christians and producing more energy for Christian service for ministering to and meeting the needs of all men.

BR

HIS POWER TO US-WARD

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Paul's prayer for the Ephesians is not merely that they may know what is the hope of His calling, and the riches of the glory of His inheritance in the saints, but also what is the exceeding greatness of His power to us-ward who believe. The first two items in his prayer bring before us the purpose of God concerning us. The last refers to the power of God in us. The first two spread before us the possibilities as to our present and future attainment, the last reveals the power awaiting our use for the attainment. High ideals and appealing prospects are not enough; there must be the divine potency within us which shall realize the high aim and purpose of God concerning us.

Herein lies one at least of the distinguishing characteristics of the religion of Jesus. The gospel is not merely the way of salvation. It is the power of God unto salvation. Jesus is not merely the way and the truth, but he is also the life. That is he does not simply show us how to live, not only reveals to us the knowledge of God, but he works in us to will and to do of his good pleasure.

To begin with we must recognize that the power we need, the power we seek, is the power of God. It is God's power to us-ward. Jesus is made unto us the power of God and the wisdom of God. Jesus said, Ye shall receive power when the Holy Ghost is come upon you. His divine power hath granted unto us all things that belong to life and godliness. 2 Pet. 1:3. The omnipotence of God is committed to carrying through in us his purpose of redemption, and of ministry to a confused and needy world. Jesus said all authority in heaven and on earth is given unto me, go ye therefore and make disciples.

Jesus had previously said, All things are possible to him that believeth. If ye have faith as a grain of mustard seed, mountains will depart at your bidding. Jesus is head over all things to the church. That is everything in the universe is made subservient to his purpose to be wrought out in the church.

The powers of nature have just begun to be discovered within the past hundred years. The forces of nature are just beginning to be discovered, harnessed and utilized for the profit of men and the advancement of civilization. The world today is undergoing a transformation by the utilizing of latent natural resources. The world will be remade or destroyed within the next twenty-five years by the use man makes of its mechanical, physical, chemical and electrical power producers.

Infinitely more important and infinitely more powerful are the spiritual resources to which the gospel of Jesus Christ introduces and admits us. We have barely touched the hem of his power, for making Christian lives and rendering Christian service. Paul speaks not only of His power to us-ward, but of the greatness of his power

to us-ward. Yea, it is more than that, it is the exceeding greatness of his power. It exceeds our needs, exceeds all other power, exceeds our highest estimate of it.

To us-ward who believe. It is for believers, for Christians, for the children of God, for all the children of God. But it is not for those who are simply called Christians; it is to them that believe, to them that personally accept what he says, to those who apply for it and appropriate it, to those who lay hold of Him by faith in the promise he has given.

If we would know the measure of this power, Paul says it is according to the working of the strength of His might, when he raised him from the dead and exalted him to his right hand, far above all rule and authority and power and dominion and every name that is named not only in this world, but also in that which is to come." Here is power enough to do anything that ought to be done. And it is held in reserve for the purpose of making men the fittest possible representatives of God and instruments of his grace.

Is this not a thing to be prayed for? That we may know it; know that the power exists, know that it is available, know that it is applicable to our needs; know that it is held in reserve for the very purpose of being drawn on for these needs. Suppose men should in every church and community have a ten days prayer meeting in which our praying should be centered on this one thing. Would we not have a pentecost before the old year passes away? Would this not be a good way for us to enter upon the new year, if God spares us to see its coming?

"Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days!"

BR

MONEY AND SPIRITUALITY

Not infrequently criticism is made of churches and of whole denominations that they are magnifying the giving or raising of money at the expense of spirituality, or the essential inner virtues and verities in the Christian life. And it must be admitted that there is a real danger here, against which we should be constantly and scrupulously on guard. It will not do to ignore it, nor to minimize it.

In this as in everything else we must learn the right way of procedure from the Bible. Jesus condemned certain Pharisees as hypocrites who tithed mint and anise and cummin, and left undone the weightier matters of the law, justice and mercy and faith. There are better things than making money; and there are more weighty matters than giving money. All this must be recognized. We must strive to keep things in balance.

And remember while Jesus said there were matters of more concern than giving money, he said at the same time that we were not to leave undone the duty of giving. Nowhere in the Bible is giving more often commanded than in the personal teaching of Jesus. It was these Pharisees of whom it is said they were lovers of money and scoffed at Jesus when he told them they could not serve God and mammon.

It will do us no good to avoid this money question, or to seek to confuse the issue, or to despise it as unimportant. We must seek to learn what it has to do with religion, how it may hurt or help in the development of the Christian life and in doing Christian service. First of all we had better see to it that the love of money does not slow down or stop Christian development. It may even prevent a person becoming a Christian. That was what was the matter with the rich young ruler. This was the thing that led Judas Iscariot to prove a traitor and betray the Lord. And there is no doubt that there are people today who are kept out of the kingdom of God by their love of money. Jesus said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. Some people today are taking a fearful chance in this matter.

But a Christian may be hindered in his growth

and reduced to zero in his usefulness by allowing money to get the upper hand of him. And it does it before he knows it, and without his knowing it. Jesus warns against the DECEITFULNESS of riches, and puts it among the things which prevent a Christian from bringing forth fruit. He says that an eye fixed on money or money making will blind a man to every high spiritual impulse and vision. If thine eye be evil thy whole body shall be full of darkness. He cautions us at this point very earnestly: "Take heed and beware of covetousness, for a man's life consists not in what he has." Paul classes it as idolatry which is absolutely inconsistent with Christianity.

But having pointed out the danger in money, it is necessary to remember that the Bible makes it clear that money can be the ally of the spiritual life and the instrument of Christian service. All powerful things are dangerous, but they are exceedingly useful and necessary. Such is fire; such is electricity, medicine and many others. It all depends on what you do with it, your control over it. Lazarus went to hell because he was clothed in purple and fine linen and fared sumptuously every day, while people lay in misery at his door. And Jesus gave us the parable of the shrewd steward to teach us the necessity and the method of using what he calls unrighteous mammon wisely to make friends with it while it lasts, so that when it fails, they may receive us into the eternal habitations. And this whether we have little of it or much of it. See Luke 16:1-13.

And now as to the effort to set spirituality over against the raising or giving of money. That all depends on what the money is for and the spirit in which it is given. We should like to say that there is no possibility of a well balanced spiritual life, a highly developed religious experience which does not include the giving of money or its equivalent for the worship and service of God. Surely there should be no spirit of pride in our giving, no self interest in our appeals for money, but a consuming desire to honor the Lord.

The first worship that the Lord Jesus ever received when he had come into the world, was when the wise men brought their offering of gold and frankincense and myrrh. These were things of value and beauty and pleasantness. The first offerings of worship ever offered to God in the world, so far as the records show, is when there was brought to him the firstlings of the flocks and the fruit of the ground. And throughout the ages those who worshipped him brought their things of material value. It is his command to "honor the Lord with thy substance and with the first fruits of thine increase."

Black coal is turned into bright flames to heat our homes and run our machinery. Sordid wealth, filth lucre can be turned into incense of praise to Him, when it is set to do good in His name, to feed the hungry, clothe the naked, heal the sick, enlighten and train men's minds, yes to be instrumental in saving their souls.

And whenever it is used to help somebody in need it will as truly benefit the giver, and not until then. The reaction on the giver is equal to the action on the receiver. It is about this matter of giving that Paul is speaking when he says "He that soweth to the Spirit shall of the Spirit reap eternal life." The Christian life is thereby enlarged. Again Paul says, "Charge them that are rich in this present world . . . that they do good, that they be rich in good works, that they be ready to distribute, willing to share, laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

The streets of the New Jerusalem are paved with gold which is as transparent glass. Rev. 21:21. What we need today is such a fervent zeal for God and his cause, his work as will transform our gold till it is as transparent glass, all the sordidness of it removed.

Yes we can serve God with our money. Many people would be seriously handicapped if they

were not permitted to serve God with their money. Some are even asking what else they could do. To be sure the giving of money is not all in the service of God. But it is one way and a very effective way to serve. Let us not fail to use it.

BR

ABEL—THE FIRST OF THE REDEEMED

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(Continued from page 1)

offering said: "I am a sinner and I deserve to die, but here is my offering and it pleads God's promise. Sin calls for death and my sacrifice is one of life given for sin. I am trusting that in His own way God will forgive and I look to the mercy of His promise." Abel was the first evangelical, he was the progenitor of the line which looked for mercy, and brought an offering of blood trusting that God would provide a way for the taking away of guilt.

What a portrait of faith! A lone man with no Bible, no prophet or teacher, with only the memory of a promise which his parents had told amid the shadows with fear and trembling hope! He did not understand, but he believed God, and in the light of that flame he saw the face of a reconciled Father. Cain was seeking the pre-eminence, he wanted the leadership of the family; the spirit that would rather rule in hell than serve in heaven blazed out in him and he determined that he would have his own will despite both God and Abel. We know the outcome of the self-will of Cain; Abel the beloved of God was slain by his domineering brother. When we look at that limp form lying in its blood we somehow begin to wonder if right is best after all. We see the beginning of that condition described by Lowell when he says:

"Right forever on the scaffold,
Wrong forever on the throne."

Abel was dead, the first of that mighty company who have suffered because they stood in the way of the evil and the ambitious. That first cold body was picked up possibly by the broken-hearted mother, and laid in a grave digged by the sad father who was now drinking the cup whose bitterness was pressed by the sin which broke the tie between his family and God. What a group that was about the foremost grave of earth! Shame and wonder, and bitter heart ache were there. Adam looked on with tearless eyes filled brooding horror. Mother Eve wept as mothers have wept down the ages and pondered over the promise that seemed broken or pushed into the dim distance of the far future. Cain sulked in the back-ground with shame and bitter thoughts of self-exculpation. How hopeless, drab and drear it all seemed, just as the same thing has been seen millions of times in the ages since. Sin had appeared but a little thing which was only a tiny trickle not worth noticing, but in the cruel grief and despair about that grave we see the prophecy of the flood of shame, guilt and awful despair, that should mantle the world and shadow the hearts of the race.

And yet there was light and hope in that grave if we understand it aright. Sin had digged its first sepulcher, but the first man to sleep in the bosom of mother earth was a good man, and the first soul to slip out of its tenebrous of clay went to heaven. Was there not in that grave a promise of the time when a redeemed humanity should sing of the victory over death as they looked upon the risen Christ alive forever more? Doubtless no such thought crossed the mind of Adam and Eve, but the promise stood, and the first grave of God's child was an earnest of the mighty host that have gone that way since. Abel was gone but God had him in His keeping. Cain sought to put him out of the way, but murder never gets the victim out of the murderer's way. Not only was the blood of Abel crying its crimson accusation into the ear of God, but Abel was forever safe in the place from which Cain sought to expel him. He was for all time the pioneer of that victorious multitude whom John saw, triumphant, robed in white garments that had been cleansed in the

blood of the Lamb which his sacrifice dimly foreshadowed.

First child of faith, foremost to grasp that loftiest truth of revelation, that men must come to God by some expiation, and some other than himself must bear the sin of man. Earliest to lie down in earth's lonely new tomb; leader of all those who enter through the gates into the rest that remaineth for the people of God. He was the first martyr to the envy and malice of the forces of evil. He was the leader of the long roll of witnesses who should seal their testimony with their blood. Illustrious is the roster of the heroes of faith who have lived, wrought, suffered and died. They are a company of whom we are told, "The world was not worthy"; and at the head of that long procession stands the figure and name of Abel, righteous son of the first human home. There are many places where a man or his name may be honored. A country cherishes the memory of its illustrious sons and daughters who have shed luster upon its history and have been counted worthy to have their names and deeds wrought into imperishable story for the inspiration and guidance of the future generations. Our own country has its statuary hall in the great capitol at Washington, Britain has her Westminster Abbey, and other nations have their shrines equally sacred which tell for them like stories. But none of them have a roster so ancient, so glorious, and lasting as the one headed by the name of Abel, first of the redeemed, first to testify with blood to the faith which is the hope of humanity. One cannot but wonder about Abel going to heaven. We are told that the angels desired to look into the wonders of the plan of redemption. It is also said that the: "That the morning stars sang together and the sons of God shouted for joy," as they welcomed the new world which God had made. There must have been more than ordinary concern when the foremost one of the redeemed children of the wayward race came to be with that beatific company. A new song began in heaven with only one voice, a song which was to echo through the hoar millenniums of ages yet unborn. All heaven must have listened, here was a son unheard before, set to the chord of redeeming love. How it must have thrilled all that unsinning host, they might admire its sweetness and beauty, but not one of them could join in it. They had not known sin, they had not felt its defilement, they had never trembled under its burden of guilt and had it taken away by redeeming sacrifice. They could only listen in silent awe, and admiring wonder. Abel must have been a bit lonely at first, there were none there with that common experience, who knew the depths into which man had fallen or could share the heavenly thrills and divine ecstasy that came with pardon and deliverance. However as the others came, and that hallelujah chorus began to grow with the passing centuries how wonderful it must have seemed to Abel. He has seen the company of the church triumphant grow until they surpass the stars for multitude, and the chorus of that choir has increased in volume till no other music of the skies can be compared with it. A glorious volume might be written of the heavenly experiences of Abel.

Abel, the first of the earth-born, his body filled the primal grave that human hands hollowed out, now the globe is one vast cemetery. Earliest of all to crimson the soil with his life blood, and the leader of the procession of God's martyred saints into the city that hath foundations. The first altar that offered true sacrifice was builded by his hands, and heaven heard from his ransomed spirit the beginning of that song which shall last throughout eternity, the new song of the redeemed. Abel has welcomed all the uncounted company that have gone with singing through the gates to enter into their everlasting reward. There is some sort of prophecy in the life and death of Abel, it was no accident that the first man to die went to heaven. It whispers a message of resplendent victory over death and sin that the earliest soul that left

(Continued on page 8)

**THE GREATEST NEED OF CHRISTIANS
TODAY**
Eldridge B. Hatcher, D. D.

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Do we really want to know, or will we be satisfied with merely talking and writing about the importance of a deeper "spirituality" and letting it go at that. Is not that question "What can I do?" the question that every one of us—shall I say, every leader, every pastor, every deacon, yea, every member—should ask himself. Not the question "How can I prove to be more effective as an executive?" Not "How can I preach more powerfully?" Not "How can I administer church affairs more efficiently?" Not "How can I give more acceptably before my neighbors?" Surely the big question for us all, as we face our awful spiritual obligations, is the question "How can my life be put under the absolute control of the Holy Spirit?"

Ah, what a question! And now comes an appalling fact. It is the answer that the Bible seems to give to that question. As I have gone to the Bible for its answer it has seemed to declare that the way to such a spiritual attainment leads downward,—down, down, down to a state of DESPAIR,—a despair as regards any strength in our natural selves for meeting our spiritual responsibilities. Yes, that state seems to be the place—and the only place—where we can find God. Despair? Yes, that is the keyword. Not the word "humility," nor "rededication," nor "surrender," nor "consecration," nor any such words as they are being bandied about today. These words today seem merely to represent stopping points at which we may linger rather than to sink down to the bottom level of self despair. "Man's extremity" we are told "is God's opportunity" but, alas, how often do we feel, in our efforts to render spiritual service, that we have come to that extremity point.

I wonder if Christ is not looking for the leader, the pastor, the deacon, the teacher, the rank-and-file member with a broken heart, the one who is in desperation because of his own natural inability as he faces his spiritual opportunities. Are any of us imagining that we can rescue our Master's cause by mere sermons, or campaigns, or conferences, or study courses, or statistics, or the burning of the midnight oil, or by putting on new money-raising devices, or by "daily Bible readings," or by being in our seat at church every Sunday? As long as we are satisfied with such activities—all of course exceedingly good in themselves—we may not be touching even the hem of our need.

May it not be that the trouble with some of us is that we are too efficient, too influential, too impressive, too necessary to the success of the work, too much in demand. Possibly some of us know too much and can pray too easily and fluently and can expound the Scriptures too plainly and organize too adroitly and can get along with people too splendidly and can lead prayer meetings too skillfully and can get things done too masterfully. It is not the man who is helpless and is drowning who will cry to somebody else for help and surrender to his deliverer?

The powerful Karl Barth in speaking of the divine Dynamic which we need says "It has its beginning when men have reached their end. Its majesty meets us only at yonder border line where in our willing and working we are made to pant for breath. 'Where my cunning and my fortunes can do nothing, can not help, comes my God and undertakes to confer His wealth and riches' sings the poet in one of our beloved hymns." Again Barth says "Pentecost will become a reality only when we come to the point where we find the misery of our situation unbearable and where it will be possible to see that only God's help can avail. Then it will be Pentecost. . . . When we are at our wits end for an answer, then the Holy Spirit can give us an answer. But how can He give us an answer when we are still well supplied with all sorts of answers of our own? But when we come to the point when we know nothing, when our breath

is gone from us, when nothing more blocks His way, then He can come with power. . . . This is what Pentecost proclaims. It proclaims the break of God's day."

Do we, like Simon Peter, ever go out and weep bitterly over our impotence? A few hours before that time he had boasted to Christ of his abilities. But see him now—crushed into despair, and yet was it not in the bitterness of that weeping that Peter was getting ready for Pentecost. But is it not actually probable that many of us are treating Christ vastly worse than Peter treated Him? But are we weeping in bitter despair about it? Do we love Christ as we should? Are we as heart-burdened about the lost, for whom Christ died, as we ought to be? Can we pray in the Spirit as we should? Can we—oh, are we not loaded with a mountain of spiritual obligations and inabilities that are heavy enough to press us down into a bitter weeping and despair?

Let us ponder these appalling words from D. L. Moody. In speaking of how God gives a man His power, he said "Death to self; that is what it means. The first step to a higher service is the end of self. God's way up is down. God never yet lifted up a man high that He did not cast him down first; never. Self must be annihilated." But, alas, we may become so enamored of self that we will have no disposition to follow the downward path. How many of us, like the great apostle, Paul, cry out "O wretched man that I am. Who shall deliver me from the body of this death?" He too was in despair as to any ability of his own to meet his awful spiritual obligations. But in reaching that extremity-point he reached God—or, rather, he gave God his opportunity—and he was enabled to exclaim "I thank God through Jesus Christ our Lord." How can we explain the fact that Paul, one of the greatest of all Christians, exclaimed that he was the chief of sinners and less than the least of all the apostles. Was it not the cry of one in despair as to any spiritual goodness or power being in himself. It was because he could sink so low that he rose so high. I feel that I never want again to urge Christians from the pulpit or platform to do anything spiritual, without also telling them that they can't. We are urging upon our young people the slogan, "I can." Do they not need to exclaim first "I can't" and to fall, with a broken heart, down, down at the feet of the Master where they will then be able to do all things through Him that strengthens them.

That eminent, useful saint, Dr. Andrew Murry, writes:

"What a change comes to a man when a man is thus broken down into utter helplessness and self despair and says 'I can do nothing.'"

"The man who has got something is not absolutely dependent; but the man who has got nothing is absolutely dependent."

What then is the most important question regarding our denomination at this time? Ah, who can tell? Can we not however safely say that one of the most important questions is:

"How many Southern Baptists can be found who, day by day, are living and working down at that extremity—self despair point where God is ever waiting for us with His power?"

Prof. E. L. Bailey, who was for more than thirty years superintendent of city schools in Jackson, passed away last Saturday night. The funeral service was held in Galloway Memorial Methodist Church of which he was a member, conducted by his pastor, Dr. Decell and assisted by Dr. J. B. Hutton, Presbyterian pastor, who began work in Jackson at the same time with Prof. Bailey. Prof. Bailey was graduated from Mississippi College at Clinton. He was a brother of Mrs. A. J. Aven, coming of a prominent and influential family. His high ideals of personal character and professional service made him a leading citizen in Jackson, where his going is mourned by a host of friends. He has for several months been in very uncertain health. His passing was most peaceful.

SPURGEON'S MIGHTY MINISTRY

AN ANSWER TO PRAYER

By Rev. A. Cunningham-Burley,
Putney, London, England

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"Honour to whom honour is due." This was Mr. Spurgeon's motto as his popularity increased and his usefulness widened. On an Autumnal Thursday evening in the year 1890, he told his congregation of a prophetic prayer offered by his distinguished predecessor Dr. Rippon at New Park Street Chapel Southwark in the long ago. Rippon, it would appear was anxious for the future of his church and congregation. He constantly prayed that somebody might follow him in the ministry of the church, who would greatly enlarge the number of the flock and secure a great increase. The words of the actual prayer were, that it would please God "to call a young minister who perhaps was not then born, whose successful career should throw the records of the past into the shade." And so it came to pass that Spurgeon was born just about the time that Rippon died!

But Spurgeon never forgot to read into the success and blessing that attended his ministry, God's gracious answer to the old man's prayer.

BR—

"NEARNESS"

—o—
"Not far away, but near, so very near,
The Master bade me stay beside you, dear.
I have not journeyed to a distant shore,
Nor closed behind me any barring door;
In this glad land where soul is body free,
There are no weaknesses to hamper me.

I do behold your tears, and know the pain
Born of a grief that I come not again;
But I am here to comfort, and so near
It almost seems my voice must reach your ear;
With whispers of the days together spent,
Just you and I, beloved, in sweet content.

Now I recall, for I would see your smile
The merry days gone for a little while.
Life is so short, and then for you and me,
The long, long loving of eternity.
The Master knows that you would need me,
dear,
And so He bade me linger very near."

BR—

PRAYER

—o—
"Almighty God, in whose keeping are the souls of the faithful departed, grant unto us that we may realize their nearness to us; and that we may so live that with them we may taste the joy of reunion in Thy Paradise, through Jesus Christ, Thine only Son, our Lord. Amen."

BR—

PASTORAL CHANGES: A. M. Vollman, Educational Director in Walnut St. Church, Louisville, Ky., becomes pastor of First Church, Dyersville, Tenn.; A. B. Pierce, ex-Mississippian, goes from Leitchfield, Ky., to Hazard in the same state; L. W. Benedict goes from Virginia Ave. Church, Louisville, Ky., to Third Avenue Church, same city; W. R. Lambert of Florida becomes pastor of Va. Ave. Church; H. H. McGinty goes from Kentucky to be pastor at Cape Girardeau, Mo.

A group of pastors last Monday were discussing the question of how to get deacons to "deak." They asked a deacon, Dr. J. V. May of Port Gibson, what he thought of it. In reply he asked how they expected a deacon to work when they took all the work away from him and put it into the hands of committees. And then by request gave what he thought the layman rightly expected of the pastor. He said the pastor ought to be (1) a leader, (2) an example, (3) he ought to know human nature, (4) be ought to work at his job, and (5) he ought to be a diplomat, as wise as a serpent and as harmless as a dove.

BR—

In making your Christmas budget, don't forget to add several subscriptions to the Baptist Record.



W. A. SULLIVAN, D.D., PASTOR FIRST CHURCH, NATCHEZ

THE CHURCH OF THE LIVING GOD: THE PILLAR AND GROUND OF THE TRUTH.

I Tim. 3:15.

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(Synopsis of a sermon preached by the pastor, Dr. W. A. Sullivan, before the congregation of the First Baptist Church, Natchez, Mississippi, Sunday, November 25, 1934, on the occasion of the celebration of the centennial anniversary of Baptists in that city).

The church is God's possession. His habitation; His house; His building. He is the living God. Therefore His church lives and persists, notwithstanding forces from within and from without which tend to disrupt and to destroy.

The truth of which the church is "The pillar and ground" is the truth of the gospel of the Lord Jesus Christ, viz: (1) That Christ died for our sins, (2) that He was buried and rose again, (3) that He ever liveth to make intercession for us—and is therefore able to save to the uttermost all that come to God by Him, and (4) that He does effectually and eternally save all who realize their need of a Saviour and put their trust in Him.

There are three ways by which the church as "pillar and ground" uphold the truth of the gospel: (1) By proclaiming it through its ministry, (2) by picturing, or dramatizing it through the ordinances of the gospel—baptism and the Lord's Supper, and (3) practicing the truth in daily life.

Distinctive Baptist Principles

Baptists hold to three distinctive principles which historically, have distinguished them from their friends of all other religious bodies. The first of these principles is that the New Testament is the only and sufficient rule of faith and practice in religious life. That is to say, baptism, the Lord's Supper, and every other act of religious life and practice should and must be in strict accord with the teachings of the New

Testament. We do not believe that any man, council, or church, has a right to take from, add to, or change in any way the teachings and example of Jesus. He is absolute Lord. The church has no right to undo what He has done. For example, we dare not subtract from what we believe the New Testament teaches about baptism by changing the mode of administering the ordinance. We dare not add to the teachings of the New Testament by multiplying rites or ritual. Someone has said, "All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The New Testament will always be the law of Christianity."

The second distinctive Baptist principle is That the Individual is Wholly and Personally Responsible to God for the Performance of Duty. This principle separates the individual from family, friends, government and all, and brings him face to face with his Maker. As Dr. George W. McDaniel so forcefully said, "Individual responsibility means freedom of choice. Freedom to read the Bible; freedom to interpret the Bible; freedom to approach God; freedom to serve God. Baptists would have a Bible within the possession of every one who wants it. They would say 'read, interpret, decide for yourself.' They would not, for any consideration, baptize unconscious infants, or force their own children into their churches. Yea, they say to their most dearly beloved, 'Go where the New Testament leads you.' Therefore every member of a Baptist Church secured that membership upon his own initiative. No one was brought in unconsciously or unwillingly."

According to our belief all Christians are priests and may directly confess their sins to God, may express their praise to Him, and to ask for His guidance. By reason of their belief in individual responsibility, Baptists have ever been opponents of the union of church and state. They are the champions of religious liberty for

all alike—for Jews, for Roman Catholics, for Protestants, as well as for themselves. It is no accident that Baptists are champions of religious liberty for all alike, but by necessity of their principles. Freedom of conscience is a corollary of individual responsibility. Considered historically, this tenet belongs to us alone.

The third distinctive Baptist principle is That a New Testament Church is a Body of Baptized Believers, Equal in Rank and Privilege, Administering its Affairs under the Headship of Christ. We therefore hold that the two offices of pastor and deacon were ordained for service, not for dictation; for leadership, not lordship. Character and service are the only foundations upon which influence should rest in a gospel church. Neither the pastor nor the deacons, nor the pastor and deacons combined, can dictate the policies of the church. The rank of these officers is precisely that of any other member and they are subject to the same rules of discipline.

In a Baptist church the right of suffrage—the right to vote—is the right of young and old, rich and poor, male and female. Every member is entitled to a voice and a vote. This is not true of any civil government, or—so far as I know—of any other religious organization. Hence, we claim that a Baptist church is the purest democracy known to man.

Democracies have their perils and members of Baptist churches should be careful not to abuse their privileges. There are dangers to be guarded against. Members may not properly appreciate that the liberty of the individual is limited by the liberties of others. The safeguards of a people equal in rank and privileges are (1) mutual respect, (2) brotherly love, (3) enlightened consciences, and an absorbing interest in the Kingdom of God.

The Church's Program

The "Church of the Living God" does not exist for itself. It is not an end in itself. It must emulate its Lord and Master who said "The Son of man came not to be ministered unto, but to minister." He gave His program for world redemption to His churches. Its scope is that of (1) teaching, (2) preaching, (3) healing. It is world-wide in its extent, encompassing every race and every human being on this earth. It is age-long. For He said "Go ye into all the world and make disciples of all the nations; baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you all the way even unto the end of the age."

BR

**THE PRAYER AND REVIVAL BATALLION
NESHOBIA COUNTY**

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Lest you forget you are reminded of the Prayer and Revival Battalion again through the columns of this paper. We appreciate the space given to the recent account of this revival movement.

In two weeks the growth and interest has been marvelous. We have received members from different parts of the state as well as the county. One young lady enrolls with this statement: "I am greatly concerned about present-day conditions . . . and heart moved with compassion for the lost, . . . covenant to pray daily. . . .

Only one condition of membership: that you pray each day for God to start a revival in your own heart.

If you want to join with hundreds praying for God to start a revival in our own souls get a postal card and write your name and address on it and mail to L. T. Grantham, Philadelphia, Miss., mentioning the Prayer and Revival Battalion.

Yours for a spiritual awakening,

L. T. Grantham.

BR

Mrs. O. M. Jones is the new manager of the Tennessee Baptist Book Store.

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Watch the label on your paper from week to week and let us have your renewal promptly.

Mississippi Woman's Missionary Union

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Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our Prayer Calendar

7—FRIDAY

For generous gifts to the Lottie Moon Christmas Offering.

Of all that Thou shalt give me I will surely give the tenth unto Thee. —Gen. 28:22.

8—SATURDAY

For Dr. and Mrs. George Green, medical and evangelistic work, Ogbomoso, Nigeria, and Lydia May and Dorothy Green, Margaret Fund students.

Commit thy works unto Jehovah and thy purposes shall be established.—Prov. 16:3.

9—SUNDAY

Pray that the Christ of Bethlehem may bring peace to all the earth.

Jehovah will bless His people with peace.

—Psa. 29:11.

10—MONDAY

Pray for Miss Elsie Clor, evangelistic work, Jerusalem, Palestine.

Christ redeemed us.—Gal. 3:13.

11—TUESDAY

For Miss Anna B. Hartwell, evangelistic work, Hwang-Hsien, China.

He will keep the feet of His holy ones.

—I Sam. 2:9.

12—WEDNESDAY

For Dr. and Mrs. A. B. Langston (on furlough), Rio Baptist College, Rio de Janeiro, Brazil, and Mary E. Langston, Margaret Fund student.

To you is the promise and to your children.

—Acts 2:39.

13—THURSDAY

For Miss Mary Alexander, Pooi To Academy, Canton, China.

In the day of trouble He will keep me secretly in His pavilion.—Psa. 27:5.

—o—

Our Margaret Fund Students for the Year

District I—Theresa Anderson, China, Blue Mountain College. District Mother—Mrs. W. W. Price, Crystal Springs.

District II—Pansy Patterson, Africa, Averitt College, Danville, Va. District Mother—Mrs. W. A. Smith, Panther Burn, Miss.

District III—Daniel Maddox, Brazil, Louisville High School (Address: Mullins Hall, Louisville, Ky.) District Mother—Mrs. Elmo Branch, Duck Hill, Miss.

District IV—Cornelia Leavell, China, Blue Mountain College. District Mother—Mrs. C. P. Long, Tupelo, Miss.

District V—Carey Daniel, China, Baylor University, Waco, Texas. District Mother—Mrs. Wirt Carpenter, Starkville, Miss.

District VI—Theresa Anderson, China, Blue Mountain College. District Mother—Mrs. R. S. Majure, Newton, Miss.

District VII—Rachel Leonard, China, Meredith College, Raleigh, N. C. District Mother—Mrs. L. C. Upshaw, Laurel, Miss.

District VIII—Mary Fay McMillan—Meredith College, Raleigh, N. C. District Mother—Mrs. T. W. Green, Magnolia, Miss.

Note: We have 7 students and 8 districts and that is the reason for assigning one of the students to two districts. Upon investigation the committee deemed it wise to make the assignments as above.

—o—

Jane Pinnix, Clara Brashears, Hazel Jackson, Mary Virginia Bennett, students at the W. M. U. Training School, unto our friends in Mississippi, greetings:

"Thanks be to God for his unspeakable gift"—

His gift of the Son, first of all, but, oh, so many other blessings that have come already during this short time we have been here—blessings that have come because we are trying earnestly to give Him first place in our lives.

How thankful we are for this opportunity to prepare ourselves better for service in the Master's Kingdom. We have many opportunities for service right here, of course, and in rendering this service, we are only gaining experience that will help us as we go into various fields of service later.

How we do appreciate the women of the South who founded this House Beautiful and those who are keeping it going now. And we would not forget those of our own state who made it possible for three of us to come.

We are thankful for the contacts we make here with men and women who have consecrated their lives to God and are trying to do His will, and with girls who are all working for the same purpose—the advancement of His kingdom. The inspiration, as well as the information, we receive from our faculty and staff members is truly a rich blessing. And our visitors—. For the past two weeks it has been our pleasure to have with us Miss Eva Sanders, Lagos, Africa, and Miss Edith West, Victoria, Brazil. They have thrilled and inspired us with stories of their work.

"Thanks" for a richer and fuller experience with God. How many lessons we have learned—and how many more we do need to learn. A realization of the great power of prayer has been deeply impressed on our hearts. In this "house of prayer," we come to depend on that daily fellowship with God as never before. Again, a wider vision of the mission field has been gained—a vision that makes one wish that there was enough of one to actually go into every field instead of doing the small part that one can do at the present through prayer and gifts.

We solicit your prayers. Pray that God will see fit to take us and use us to His glory.

Sincerely,

Mary Virginia Bennett.

—o—

When Christmas Moved Outside

A missionary lady sat on her veranda high above the city, just as the sun was setting. Her mind was dwelling on a nagging problem, what to do about the Christmas program. It had always been so good, a fine celebration by the church and Sunday school, but this year there seemed to be no ideas and no one to carry them out. As the twilight began to close down and lights prick out here and there, the missionary had a vision. She saw down on the flat of the school campus a Christmas tree, left growing, but covered with tinsel and Mazda lamps and all kinds of Christmas tree trimmings. There was a little organ near and a young lady playing it and children and grown-ups too were singing the old, old songs. There were many chairs where people sat and enjoyed not only these things but the voices of the children in their songs, in their simple recitations and dialogs about Christmas.

And the vision seemed good, and the missionary lady told it to the family and they thought it good, and the daughter said, "Why not make it a white Christmas, too, and let everyone bring whatever he wishes for the King," and that, too, was pronounced good. And later the deacons and Sunday school superintendent thought the same. And the missionary lady heaved a great sigh of relief and satisfaction.

. . . Such a joyful, happy Christmas as we had. The tree which the young ladies trimmed was a thing of beauty. The Christmas carols, sung so sweetly by a trained voice, and illustrated with lantern slides, were a joy. The little organ did its best and the old hymns were new again, for wasn't it Christmas? The children performed so sweetly as children do.

After some Christmas stories, the people came up and laid their "gifts for the King" on the table under the tree. There was such an array of gifts—little garments, cloth to make more, a few toys, some candy and nuts, some other sweets and raisins. But the most brought money, and that was just the best of all, for we could buy the things most necessary with money.

After all the gifts were brought the missionary dismissed us with a beautiful prayer and we went home so happy because we had put into practice that "it is more blessed to give than to receive." And we knew that on the morrow, Jesus would look down in love, when He would see the five other Sunday schools, celebrating His birthday by song and story and receiving gifts and helpful things from what we had given on the Eve before. The joy was theirs but the blessing was ours, because Jesus said: "Inasmuch as ye did it unto the least of these, ye did it unto me."

Mrs. L. M. Reno,
Caixa 91,
Victoria, Brazil.

—BR—

ABEL—THE FIRST OF THE REDEEMER

—o—

(Continued on page 5)

earth went to be with God, and that the one who shall rise from the mosa ancient grave of earth shall come forth with the halo of an eternal triumph. It looked like righteousness was defeated and sin a conqueror when Cain stood with cruel club over the cold form of the first of the sons of men to love God aright, but in the light of the long cycles truth stands triumphant, and Abel has conquered and his line are the victors of the ages who have overcome through faith in the blood of the Lamb.

Abel, primal pledge of redemption, lone martyr in the dark days when sin seemed to have won, now numbered first among the conquerors, and leader of the army who have won through death into life everlasting.

—BR—

The Board commended the Record for last year's work as up to the best in its history. The price for regular subscriptions remains at \$1.50; and the pastors are urged to give the paper prayerful support in their churches. J. R. G. Hewlett who read the report has shown his own support by bringing in this week a list which included all the families in his church except three.

The W. M. U. Executive Committee re-elected Miss Traylor as Secretary and Miss Edwina Robinson as Young People's Leader. Their budget for 1935 calls for \$6,500. Their offering for State, Home and Foreign Missions last year in their weeks of prayer amounted to \$21,902.48. The salaries of secretary are \$1,200, for Young People's Leader \$900.00, and for field worker \$720; for office secretary \$900. These are quite modest amounts.

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Thank You, Father

Thursday of last week was annual Thanksgiving day. 145 years ago President George Washington issued the first Thanksgiving proclamation. Since then our nation has been keeping up the good custom. If any nation ever had much to be thankful for it is America. In a little more than 150 years she has grown from a weak colony to the mightiest nation in the world—the richest, the most powerful on land and sea and the most religious (and we are nothing to brag about along the religious line).

Then we never have a nation-wide famine or crop failure. Her expanse is so great that if we fail in one section enough is made in other sections to feed the needy. This year of 1934, though a very dry year in many sections, our nation has more than enough to feed all of her 130,000,000; much will be shipped to other nations besides. What a wonderful nation we have!

Churches and schools, twin necessities in any country, stand on every hill. And, by the way, that is the real reason why we have become the greatest nation in the world in so short a time. Father, we thank Thee that our forefathers planted the church and the schoolhouse side by side when this nation was begun. If we are wise, and hope to continue a mighty nation, we will make much use of both these institutions, for no nation can stand that leaves God out and that fails to educate rightly her citizens. "Blessed is that nation whose God is the Lord." Father, we thank you!

Rev. John R. Breland, Philadelphia, moderator of the Neshoba County Baptist Association, sends the program of their board meeting to be held with Linwood Baptist Church, Dec. 7th: Meet at 10 A. M. The Pastor from the Layman's Viewpoint, J. E. Jolly; Sermon, D. A. McCall; Some Modern

Demands Regarding Pastoral Preparation and Problems, R. L. Breland; Sunday School's Right Place in Church, Wesley Burnette; Putting Christ First in 1935 Program, J. L. Moore; Plans for County B. T. U., by county president. This should be an interesting and helpful meeting.

The Neshoba Democrat, Philadelphia, Miss., announces: "L. T. Grantham will preach at the following places Sunday, Dec. 2: 10:00 A. M. Burnside, 11:00 A. M. Salem, 1:30 P. M. Plattsburg, 3:00 P. M. Providence, 7:00 P. M. Burnside." He seems to be a busy man.

Rev. S. J. Rhodes of Taylorsville, once pastor in Yalobusha County, was called back to Oakland recently to bury Mr. Alva L. Tilghman. He and his wife, who accompanied him, came over to Coffeeville for a night and visited some of their friends. He spoke at the prayer meeting. He reports things moving well at Taylorsville.

Bro. T. T. Gooch of Oakland Baptist Church, is one of our active laymen. He is clerk of the county association. He is always ready to go out and help put on any denominational program and he attends many of our state and southwide meetings. He attended the statewide laymen's meeting at Jackson this week. He is well informed as to our denominational work.

The fourth Sunday afternoon the B. Y. P. U.'s of Calhoun County met at Calhoun City. Mrs. W. G. Baldwin is County Director. Mr. A. J. Wilds, our efficient State Secretary, was present and explained the new work and plans. About eight unions were represented. They voted to adopt fully the new plans as recommended by Secretary Wilds. Nine churches in the county have unions.

A letter from Bro. S. E. Bush, of Pinola, Simpson County (Bethlehem church), says: "This will tell you of the home-going of our dear old mother. She died the 8th day of November. She was down 11 weeks. She was 85 years old. How she did regret that she could not hear you preach during the meeting." Mrs. Bush was one of the faithful members of Fork (Bethlehem) Baptist Church. We sympathize with the sorrowing.

The same letter says: "Our pastor, Rev. B. E. Phillips, is running a meeting here at Old Fork. It began Monday and will go through next Sunday. He is doing some fine preaching." Pastor Phillips has a habit of having at least two meetings in his churches each year.

—BR—
DINNER WITH KAGAWA
—o—

It was at our missionary home last evening, but we were dining with Kagawa! Like the Master he is always the host, though guest; for he is so "like the Master." At the table Kagawa radiated a spirit of love, humility, and sacrifice. That spirit about him sanctified our dining room. That "something," or rather "someone," grips you. Christians and non-Christians alike feel the irresistible "pull" of his personality.

Like Paul too, Kagawa has so often faced death for Christ, and so



continuously suffers because of disease in his body and duty in his soul, that "it is not Kagawa that lives but Christ who lives in him."

Before dinner he asked to be shown to the bath room to wash his hands. He had been "on the go" since five o'clock that morning dictating his eightieth book until noon; then, no time for lunch, he had preached from two to four at the Tokyo Central Tabernacle. At 4:30 he was addressing the Tokyo Medical Association pleading for lower fees for the poor, who he says, pay half of their income to doctors. I met him there with a taxi. (The distances in Tokyo are tremendous. Kagawa lives beyond the limits of this city of five and a half millions.) It was a six o'clock supper. We had to hurry, because he was due to preach again at seven-thirty at the Tabernacle. Yet he came into our home with no seeming sense of rush or strain!

And while he was upstairs he said that he wanted to see our baby. She was already in bed asleep; but Kagawa went quietly into her room and kneeled by the little bed in silent prayer. I knelt too. The baby slept on, but that prayer will "tell" in her life.

Then we went downstairs to dinner. We had prepared the best meal we could for our distinguished guest. But strange to say, I can't remember what we had. All I can think of is whom we had. Our guest had brought Him into our home.

From time to time as Kagawa told us about some dream of his for Japan and the Japanese church his face would light up with an almost boyish joy. And his hearty laugh! We caught his spirit of enthusiasm, his note of optimism. And yet he told us tragic facts of suffering, sadness, and sin. He had just returned from an evangelistic tour. I asked him how long he usually preached. "Until they get converted!" he laughingly exclaimed with an outburst of energy. "You know it may be my only chance at them, and their only chance at salvation; so I try to give them all the Gospel from Genesis to Revelation." His face was serious again suddenly. And our hearts became strangely warm.

Describing the distress of the recent typhoon area where he is doing relief work with redemption, Kagawa added, "But it was a God-sent storm. It destroyed the munition factories and prevented war between Japan and Russia. God still does things like that. He still reigns. You know that?" We couldn't help but believe that God's reign is increasing as long as Kagawa is preaching his Gospel of Love.

Before we realized it, it was time for us to go to the evangelistic meeting. Saturday night, but people were standing around the walls of the Tabernacle. Yes, and Kagawa kept on preaching until there were conversions. Many signed the cards of declaration of purpose to follow Christ.

We came back home. I walked again into the dining room. Kagawa was not there. Yes, it was our home and our dinner. But we had dined with Kagawa!

Pray for Kagawa and even for us, Christ's less important representatives, as we seek to present the love of Mt. Calvary to this land of Mt. Fuji.

Yours for Japan and Japan for Jesus,

Hermon S. Ray

—BR—

OUTLINE OF BIBLE HISTORY
By P. E. Burroughs

—o—

Our methods of Bible whether they be individual study or study in the Uniform or Graded Lessons create a need for some continuous and connected study of Bible history. Every lover of the Bible needs to get a bird's-eye of the whole of Bible history.

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Outlines of Bible History appeared formerly as Division II in the Sunday School Manual. That material is now revised and condensed and offered in convenient and attractive form as a new book. It is listed as a diploma book in the new Training Course for Sunday School Workers.

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Sunday School Lesson

By Hight C. Moore

Lesson 10—Fourth Quarter THE CHRISTIAN AS TEACHER

Matt. 7:24-29; Acts 18:24-28

GOLDEN TEXT—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15.

Authority and accuracy are the two traits probably most needed today in teaching the Bible. The note of authority ran through the Sermon on the Mount which was our Lord's inaugural address on the Messianic Kingdom just after choosing the Twelve Apostles. The note of accuracy was dominant in the teaching of Apollos the learned Alexandrian who fulfilled a radiant ministry at Ephesus and Corinth.

Authority as Teacher. (1) Authority was asserted in the Sermon on the Mount. Jesus had spent a night in prayer. He had just now chosen the Twelve. The Kingdom was visibly emergent before the assembling multitudes. Who can be its subjects? The answer is given in the Beatitudes and in the metaphors of salt and light. Wherein is its superiority? The answer is in the inner nature of the Kingdom rather than its formality and Jesus illustrates it strikingly as he shows his own teaching superior to that of Moses and the prophets because extending their revelation to its fuller meaning and application. What is the service in the Kingdom? Jesus gives it in detail in the last great section of his matchless sermon. (2) Authority was applied in the peroration of the sermon. Here is the graphic picture of the two foundations. The hearer and doer of the Lord's word is like the discreet builder who selected a strong rock foundation and erected his house thereon. Falling torrents, rising floods and furious winds beat against the house, but failed to destroy it, for it clung to its base and the base was immovable rock. He who knows the Lord's word and neglects his work is like the foolish man who built his house as fine or finer than his neighbor but erected it on sand so that the waters undermined it and the winds overturned it leaving it an absolute wreck. (3) Authority was accepted by the multitude at the conclusion of the Sermon on the Mount. They were astonished both at what he taught and the way he taught it. They felt that it was the truth of God and bore the stamp of authority. They saw and said that Christ surpassed the Scribes.

Accuracy in Bible teaching was shown by Apollos as teacher. (1) Apollos the man. His name was the same as Apollonius or Apollodorus, no other in the Bible bearing the same name. He was a Jew and doubtless proud of his heritage from the chosen people. He was a native of Alexandria the great city in North Africa near the mouth of the Nile and at the time the chief

seat of the Greek-speaking Jews. It was here that the Old Testament Scriptures were translated into Greek and this was the version in common use at the time of Christ. Apollos was eloquent and he was highly educated. He was fervent in spirit, showing that he was of the zealous type. (2) Apollos the learner. As a Jew he had been well trained in Old Testament lore. As an Alexandrian he had come in contact with the ripest learning of the day. Possibly he was a disciple of the illustrious Philo. But especially he had been "instructed in the way of the Lord." He was the disciple of John the Baptist. Indeed he may have seen and heard the great forerunner. Certainly he knew the great duties of repentance and of faith in the coming Messiah. However, his knowledge was imperfect for he seems not to have known the details of the earthly life of Jesus nor the coming and work of the Holy Spirit. When therefore Priscilla and Aquila heard him speak in the synagogue they affectionately "took him unto them" and expounded unto him the way of God more accurately. They had been fellow helpers with Paul at Corinth. They knew the whole gospel story and were delighted to tell the eloquent Apollos that the Messiah he was preaching had already come. Never was there a more apt learner of gospel truth in its fullness. (3) Apollos the teacher. He was mighty in the Scriptures. He knew the Old Testament well. He was skillful in its use. He employed it effectively both in argument and appeal. Moreover, he spake and taught accurately the things concerning Jesus. Do not put into the Bible what is not there. Do not take out of the Bible what is there. Misinterpretation is mischievous. The Word of God has been given accurately. Let it be repeated and explained accurately.

(4) Teach Experimentally. "Everyone heareth these sayings of mine and doeth them." To teach the truth we must know it. To know it we must know him who gives it. To know him we must hear and heed what he says. There must be the hearing ear and the understanding heart and the obedient hand.

(5) Teach Skillfully. "He was mighty in the Scriptures." Apollos knew the Bible. He also knew how to use it. He overwhelmed opposition because he used the sword of the Spirit effectively. The Bible will win its way if given a chance at the hearts and lives of men.

(6) Teach Zealously. "Being fervent in spirit." Icy instruction is ineffectual. Cold intellect accomplishes little. The warm heart supplements the clear and consecrated mind. Enthusiasm promotes efficiency. The teacher who is heartless might as well be headless.

(7) Teach Accurately. "He spake and taught accurately the things concerning Jesus." Do not put into the Bible what is not there. Do not take out of the Bible what is there. Misinterpretation is mischievous. The Word of God has been given accurately. Let it be repeated and explained accurately.

(8) Teach Courageously. "He began to speak boldly in the synagogue." Some truths may be unwelcome. Some hearers may be stirred to antagonism. Let not truth be unspoken or obscured by cringing cowardice. Let the Word of truth be delivered with courage and conviction.

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(9) Teach Experimentally. "Everyone heareth these sayings of mine and doeth them." To teach the truth we must know it. To know it we must know him who gives it. To know him we must hear and heed what he says. There must be the hearing ear and the understanding heart and the obedient hand.

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(14) Teach the Heart of the Bible. "Showing by the Scriptures that Jesus was the Christ." That is the central truth of the Bible. Christ is the central figure in both dispensations. The truth that centers in him is the supreme truth in the universe for all time and eternity. Why should attention be diverted to anything else? Who would deflect a single ray out of that divine fulgence? Teach the whole world the whole truth as it is in Jesus.

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THE BOOK WE TEACH
By J. B. Weatherspoon

We have been waiting for a small usable book which would constitute a general introduction to the Bible for busy people. Precisely what kind of a book is the Bible? What does the Bible seek to do and say? How did the Old Testament come to be? How did the New Testament come to be?

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A HISTORY OF BAPTISTS IN NATCHEZ

(Continued from last week)

The Wall Street Church appears to have prospered from the beginning with Rev. B. B. Gibbs as pastor from 1852 to 1854, and under the fostering care of the State Convention Board of Directors. W. H. Anderson returns as pastor of Wall Street Church 1854 to 1857; followed by Rev. W. W. Keep from 1858 to 1860.

The church affiliated with Central Association for many years, but in 1871 she sends delegates and petitionary letter to old Mississippi Baptist Association meeting in Gloster. The pastor, Elder T. J. Drane and Deacon B. Pendleton were the delegates. She held 50 in membership and was using the 4th Sunday as preaching day. The Executive Board of the Association pledged \$200.00 to the church for pastor's salary. In 1873, Rev. C. M. Gordon was the pastor. The church had enjoyed a most prosperous year with 31 baptisms and 11 additions by letter. The Sunday school had increased from 20 to 98, and the church property was valued at \$4,000. But in 1875 the Sunday school dropped again to 27, the church being served by Rev. E. A. Taylor, a licentiate and for three years following she sends neither messengers nor contributions to the association. That body, solicitous of her welfare, appointed a committee to visit the church "with a view of giving any assistance that might be practicable." Rev. J. P. Hemby is pastor in 1879 when the church reports to the association that she is "still existing." For the next three years, 1880 to 1883 they have no representatives at the association. Rev. S. M. Provence is pastor in 1881 and 1882.

Rev. Z. T. Leavell came as pastor in 1884 and the church took on new life, made application again to join the Mississippi Association, and made a "Try Pledge" of \$25.00 to be paid during the next year. (It is interesting to note that the New Zion church pledged her "Leavell Best.") The Natchez church in her letter to the association said: "A good state of feeling prevails. The dark cloud that has so long hung over us seems to have passed away." Beginning the year with 83 (all whites) she closed with 117, reporting \$25.00 as given to Home Missions, \$20.00 to Mississippi College, and a total for all purposes of \$48.00—a new high. She was the second in size and influence in the association, Woodville being first. The Woodville and Summit churches were the two half-time churches in the association at that date, none full-time.

The following year, 1885, the church lost by death one of her most useful and most loved members in the person of Deacon B. Pendleton who was for a generation the most frequent delegate to the association and many times the only one. But the church was forging to the front as one of the few full-time churches in the State, the only one in the Mississippi Association. She held 139 in membership, reporting gifts to the amount of

\$97.70, and calling herself "a church of brotherly love." She and seven other churches—Dry Fork Union, Fort Adams, Percy's Creek, Pioneer, Providence, Union Hall and Woodville—asked for letters of dismissal to form the Carey Baptist Association. She was the leading church in that body until 1920 when she and twelve others—Bude, Concord, Eddington, Hamburg, Hopewell, Meadville, McCall's Creek, Morgan's Fork, New Hope, Providence, Roxie and Serepta—were granted letters of dismissal to form the Franklin Baptist Association of which she remains to this day as the leading church, with a membership of 838, the Sunday school with 425 enrolled, the Baptist Training Union with 91 enrolled, and the W. M. U. with 49 in the Missionary Society, 15 in the Y. W. A., 12 in G. A., and 20 in Sunbeam Band.

Church Buildings

The first Baptist meeting house was a building located on south side of Franklin Street, the house and lot having been purchased from S. H. B. Black, and Frances, his wife at a cost of \$5,000.00, in the year 1838 and final payments being made in 1841. There is no record as to what became of this property so far as we can find.

The Wall Street Church house was located on Wall and State Sts., but no records as to cost.

The present building on Main and Rankin Streets was begun during the pastorate of Dr. W. A. Borum and the movement started on April 18, 1920 when the pastor announced the program as follows: the church to attempt to raise \$18,000; the State Convention Board to donate \$12,500; and the Home Mission Board to lend \$9,000 which was later increased to \$20,000—the total cost to be \$48,000.00. The plan included also the proposal to sell the old church house on Wall Street for \$7,000 with which to furnish the new church. The plans as laid out did not culminate as was hoped. But under the wise leadership of Dr. Borum and his successor, Dr. W. A. Sullivan, changes were made in the financial program which have resulted in this beautiful, commodious and up-to-date house of worship of which you should be justly proud at an approximate cost of \$75,000, furnished. And we all rejoice in the fact that it is so near being paid for, only about \$20,000 being yet due with certain amount still due on the fine pipe organ. We commend your plan of paying the balance through your Centennial Club, and wish you success.

Dr. Borum Resigns

In the month of August 1926 Dr. Borum presented his resignation which was accepted only after pressure was brought to bear for his reconsideration, which he felt inclined not to do. September 15, 1926 was the last date of his official connection with the church, though at the dedication he was by invitation the unanimous choice to preach the dedicatory sermon. He had done a monumental work which shall not be forgotten by the citizenship of Natchez for many generations. His successor, Dr. W. A. Sul-

livan, began his bishopric on January 2, 1927, which has and is proving most fruitful in the completion of this temple, and in the building of the more beautiful temple in the Lord of the members of the congregation as living stones.

Five Outstanding Pastorates

In the century and more of the history of the Baptist work in this city, there have been five outstanding pastorates looming on the horizon as mountain peaks in a great range: Rev. W. H. Anderson's, 1839-45 and 1854-57; Rev. Z. T. Leavell's, 1884-89; Rev. John A. Held's, 1906-09; Dr. W. A. Borum's, 1918-26; and Dr. W. A. Sullivan's, 1927-present. They were the long pastorates and most fruitful during which the churches have made progress with leaps and bounds. And one of the marvels of Baptist progress in the State of Mississippi has been that of this church since brother Z. T. Leavell became pastor in 1884. Then her membership stood at 83, but before the end of his second year the church came to be known as the "church of brotherly love" with a membership of 139, then on to the present time with 838 in the membership and a Baptist constituency of around 1,200.

Natchez Baptist Pastors

The ministers who have served the Baptist churches here as pastors, so far as records are available, were as follows:

Earliest Church—Called Natchez Baptist Church—

Rev. Benjamin Davis, 1817.

Rev. Elliott Estus, 1825.

Second Organization—Called First Baptist Church of Natchez—

Rev. Ashley Vaughn, 1837-39.

Rev. A. P. Bradley, 1839 (few months).

Rev. W. H. Anderson, 1839-45.

Rev. W. H. Whieldon, 1846-47.

Rev. T. G. Freeman, 1848.

Rev. Samuel H. Meade, 1849.

Rev. John E. Barnes, 1852.

Rev. W. H. Whieldon, 1854-55.

Wall Street Church—

Rev. T. G. Freeman, 1850.

Rev. B. B. Gibbs, 1851-54.

Rev. W. H. Anderson, 1854-57.

Rev. W. W. Keep, 1858-60.

Rev. T. J. Drane, 1871-72.

Rev. C. M. Gordon, 1873-74.

Rev. E. A. Taylor, 1875.

Rev. J. P. Hemby, 1879.

Rev. S. M. Provence, 1881-82.

Rev. Dr. J. B. Gambrell, 1883 (supply).

Rev. Z. T. Leavell, 1884-89.

Rev. Vernon H. Cowser, 1890-94.

Rev. A. B. McCurdy, 1895.

Rev. Charles L. Anderson, 1896.

Rev. N. Futrell, 1897-98.

Rev. George Butler, 1899-1902.

Rev. E. E. Lyon, 1903-05.

Rev. John A. Held, 1906-09.

Rev. I. J. Barksdale, 1910-12.

Rev. W. H. Sherley, 1913.

Rev. S. J. Parish, 1914.

Rev. T. W. Tinnin, 1915-17.

Dr. W. A. Borum, 1918-26.

Dr. W. A. Sullivan, 1927-present.

State Convention Sessions Here

The Baptist State Convention has convened in Natchez on two occasions, 1860 and 1891. And the Natchez church has furnished one president, Ashley Vaughn, in 1836-39; two Recording Secretaries, Stephen Dodge in 1837 and Ira Carpenter in 1838; the preacher on two occasions, Rev. W. H. Anderson (Continued on page 14)

Kills a COLD "Dead"!

—Does this Amazing 4-Way Treatment!

DIRECT and definite treatment **D** is what you want for a cold. For, a cold may develop serious "complications."

Grove's Laxative Bromo Quinine supplies the treatment needed because it is expressly a cold remedy and because it is *internal* in effect.

What It Does

First, it opens the bowels. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and grippy feeling. Fourth, it tones the entire system and fortifies against further attack.

That's the four-fold treatment a cold requires and anything less is taking chances.

Grove's Laxative Bromo Quinine is utterly harmless and perfectly safe to take. Comes in two sizes—35c and 50c. The 50c size is by far the more economical "buy."

Always ask for Grove's Laxative Bromo Quinine and reject a substitute.



CAPUDINE for ACES and PAINS due to functional disturbances

FOR pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

Listen to Pat Kennedy, the Unmasked Tenor and Art Kassel and his Kassels-in-the-Air Orchestra every Sun., Mon., Tues., Thurs. and Fri., 1:45 p. m. Eastern Standard Time, Columbia Coast-to-Coast Network

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I sent out today to Bro. Miller for our dear children at the Orphanage, a check for \$42. Also, a check started to New Orleans for \$25.00 for Bro. Theodore Cormier, the fine young French preacher. Last year our whole November gift, which all went to the Baptist Children's Home (orphanage), was \$26.50. We had no Bro. Cormier then to give to, you see. If you will add up our gifts this month to the Orphans and Bro. Cormier, you will find that it comes to \$67.00. That is a great improvement. To be sure, \$30.00 was sent by our friend in New York, but if he is not a member, who is? So I'm counting that we gave \$67.00 from our circle this month! If you'll read our letters, you'll see where some of it comes from. Mrs. Austin, with her injured back, has sent her dues and extra gift; Miriam Clark, representing her brother and sister and herself, the happy children of a not-too-rich Baptist preacher, sends her dues and more. This father and mother are happy, too, in three children who love to give. Then comes Mary Bell Pritchard, with her gift. She tells of her work and play at school, and has a pleasant word for me. Then comes another of our "Mary girls," and one of our stand-bys, "if you know what I mean." She tells how Charlotte and she had a rummage sale for the orphans. Read for yourself, and see how much they made. Good for the sale, Mary Adelyn, and for you and your friend, and most of all for the orphans! I meant to tell you when we were talking about the Convention at Laurel of having the pleasure of meeting there our friend, Dr. Hamilton, who writes us such a nice letter every month, and appreciates our work. He made several fine addresses during the meeting, and was one of the great figures of the Convention. We were glad to see also Mrs. Hamilton, who was a schoolmate of mine at the first school I ever went to, though she is younger than I.

Goodbye, with love from,
Mrs. Lipsey.

Bible Story No. 23, Dec. 6th
Joseph Sold into Egypt: Gen. 37.

The story of Joseph is a wonderful one, more so than many made-up stories. We will have several lessons on his life. It begins today with the young boy whose father loved him best of all because he was the son of his old age. Jacob made him a beautiful cloak, and sent him among his brothers, to bring bad reports about them. Of course, this made them hate him, and when Joseph had two dreams, and told them of them, this made them hate him more. Joseph told them that he had a dream, and they were binding grain in the field into sheaves, and his sheaf rose up and stood straight, and their sheaves came and bowed down before his. Later, he told them of another dream, in which the sun, moon and stars bowed down to him. His father was with them, and he said, reprovingly, "Do you think I and your mother and brothers will ever come to bow down before you?" His brothers were jealous of him, but his father remembered the dreams. One day, his father said to him that he wanted him to go to Shechem where his brothers were pasturing the flocks, and see how they were getting on. Joseph said he was ready, and set out, but when he got to the place, the boys were not there. He wandered about looking for them, and then asked a man if he had seen them, and found they had gone on to Dothan, so he

found them there, and as soon as they saw him, they began to make a plan to kill him. "Let's kill this dreamer," they said. "We'll throw him into one of those pits, and say a wild beast got him." But Reuben, his oldest brother, said, "Don't kill him. Throw him into a pit, but don't lay hands on him." Reuben wanted to save him, and give him back to his father. The cruel brothers stripped Joseph of his long cloak and threw him into the pit. It had no water in it. Then they sat down to eat their meal and as they ate, they saw a company of Ishmaelite traders, on their way to Egypt with camels loaded with spices and balm and myrrh. When Judah saw them, he said, "What do we get out of killing our brother, and hiding it? What do you say to our selling him to these Ishmaelites? Anyhow, he is our brother!" Just then, they saw some Midianite merchants going by, and they took Joseph up out of the pit, and sold him to them for twenty pieces of silver—about \$11.00, I think.

Reuben had not been there while this was going on, and he was deeply distressed when he found his young brother was gone. Then he tore his clothes, showing his sorrow and calling his brothers, said, "How can I go home with the boy gone?" They took Joseph's handsome coat, and dipped it in the blood of a goat they killed, and took it to the father. Ah, the poor father! When they said, "We found this: is it your son's coat?" he moaned, "It is my son's coat; an evil beast has devoured him." All his sons and daughters tried to comfort him, but he said, "I shall go down in sorrow to the grave." But he was to see his dear son again, and be happy with him.

Questions for You to Answer

1. Is it best or right for a father and mother to love one of their sons better than the others?
2. What sort of feeling did their father's great love for the boy cause in them?
3. Read Luke 2:51, that tells of a mother who had feelings something like this father's.
4. How many pieces of silver was Joseph sold for? Matt. 26:15.
5. How did people show their sorrow in those days? Gen. 37:29-34.

Oakland, Miss.,
Nov. 22, 1934.

Dear Mrs. Lipsey:

How are you? I have a bad cold. I go to school every day. I am in the second grade, my teacher's name is Mrs. Kuykendall. I am 7 years old. I am sending a nickel for the little orphans. Last year I led my grade. Our music teacher is having a play and I am in it. Her name is Mrs. Bell.

I like to read your Bible stories.

Your friend,

Mary Bell Pritchard

I hope the cold is gone by now, Mary Bell. You have a good deal to do these times, don't you? And the older you grow, the more you'll have, I think. Thank you for the money.

Taylor, Miss.,
Nov. 23, 1934.

Dear Mrs. Lipsey:

Am sending Jeannie Lipsey Club No. 8 dues for Thanksgiving, (one dollar and thirty cents) \$1.30. Give 80c to orphans. Best wishes for your Christian work. Sometimes I feel so sad when I look around and see so many things happening that are so sinful. I think it will to have a day of prayer; when President Wilson called a day of prayer soon that horrible world's war ended.

Pray for me. Sincerely,

Mrs. M. G. Austin

So much obliged for the money and the letter, Mrs. Austin. Now that Thanksgiving is over, we are wishing for you a happy Christmas.

Leland, Miss.,
Nov. 21, 1934.

Dear Mrs. Lipsey:

I had a rummage sale for the orphans Saturday. Charlotte Dockery helped me; she is one of my members. I have more members than I have ever had. I have 16 members. I am getting along fine in school. We are going to Coldwater to see Aunt Sally and Friday night we are going to the parade in Memphis. I'll tell you something I saw next letter. I am sending \$2.00, dues for Jeannie Lipsey Club No. 9, and also \$5.00, special gift for the orphans for Thanksgiving.

Wishing you a happy Thanksgiving.

Your friend,

Mary Adelyn Milam.

I congratulate you, Mary Adelyn, and your club, on your splendid contribution, and thank you. You are a busy and happy little girl, I can see that.

Crosby, Miss.,
Nov. 26, 1934.

Dear Mrs. Lipsey:

Thanksgiving day will soon be here and while others are helping the little orphan children, may I help too? I'm sending you \$1.00 for them.

I'm only four years old but I attend Sunday school every Sunday and am also a member of the Sunbeam Band. I have my first mission study certificate, and one seal and I'm real proud of it. I save all the Octagon coupons and tinfoil for the Orphan's Home.

I have one little sister and Mother and Daddy say they are planning to carry us to visit the little orphans sometime next spring.

Lots of love,

Bobbye Demaurice Powell

We are delighted to send your money, Bobbye dear. I hope you will go to see our children at the Home for Children in Jackson. And to think of you having a mission certificate! That's grand.

BR

BAPTIST BIBLE INSTITUTE

President W. W. Hamilton,
New Orleans, La.

Another great Missionary Day! Dr. W. H. Carson, of Africa, spoke morning and evening. On the day preceding our faculty and students heard Secretary C. E. Maddry in an address of thrilling interest.

The same day at the W. M. U. district meeting the Baptist Bible Institute welcomed the beloved Miss Georgia Barnett. She gave more than twenty-eight years to Baptist work in this city and in Louisiana before resigning as secretary.

Mrs. H. M. Bennett presented to President W. W. Hamilton a scuttle of coal in which was a check for \$1,000.00 toward the furnace fund. The W. M. U. is gathering in the other \$1,000.00 necessary for completing the heating plant. The new plant cost \$3,500.00.

Our first contribution toward the \$8,101.14 interest payment due February 1, 1935, came from South Carolina and is part of the income from one of "God's Acres."

Missionaries W. Q. Maer and wife sailed on Saturday from the port of New Orleans for Chile. The

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex). Must fix you up or money back. Only 75¢ at druggists.

Thursday, December 6, 1934

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HEADACHES
in 30 minutes
Liquid—Tablets
Salve — Nose Drops

"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

Jackson, Miss.

For Your Scrap Book Christmas Smiles

A smile is such a funny thing;
It wrinkles up your face,
And when it's gone you never find
Its secret hiding place.

But far more wonderful is it
To see what smiles can do;
You smile at one, he smiles at you,
And so one smiles makes two.

And since a smile can do so much
By cheering hearts of care,
Let's smile a lot this Christmas
time—

Such smiles go everywhere!
—Book Review.

Red Hill Church, Grenada County,
Organizes B. Y. P. U.

Miss Grace Windham, reporting
for the union, tells of the newly
organized B. Y. P. U. at the Red
Hill Baptist Church in Grenada
County. This is the first time this
church has ever had a B. Y. P. U.
and the members appreciate this
privilege of having the opportunity
for training in Church Membership
under the direction of their own
church. We are glad to add this new
union to our list.

Springfield Church, Scott County,
Reports Splendid Progress In Their
Baptist Training Union

Our Junior Union record of our
B. T. U. at Springfield yesterday:
There were 21 enrolled, 21 present,
21 on time, 20 studied lesson, 21
who took part on program, 8 who
had had a study course, 19 who did
their daily Bible readings for the
week, 21 who attended preaching,
21 who are systematic givers to
the church, with a group grade of
89½%. We have an enrollment of
seventy in the entire B. T. U. with
sixty present yesterday.

Our new officers are as follows:
Director, Spurgeon Cooper; Assistant
Director, Odell Winstead; General
Secretary, Odessa Rushing; President
of the Senior Union, Grant Winstead;
President of the B. A. U., Percy Cooper;
President of the Junior Union, Josephine
Winstead.

Miss Odessa Rushing.

Resolutions of Respect for Tim
Perry from Grenada County
Association B. Y. P. U.

Whereas, God in His infinite wisdom
has called to his eternal reward
our beloved friend and co-worker,
Tim Perry, who died May 24th, 1934.

Be it resolved: First, that Grenada
County Association B. Y. P. U.
has lost one of its most devoted,
faithful and loyal members.

Second; That in the passing of
Tim from this world to a home
where he will ever stand in the
sunshine of God's eternal love, that
we bow in humble submission to an

allwise Father knowing that He
doeth all things well, praying for
His blessings upon his loved ones
left behind.

Third; That we record in our
minutes the loss we so keenly feel,
a copy be sent to the family and
a copy be sent to the Baptist
Record.

Respectfully submitted,
Opal Rose,
Mary Ollie Carpenter,
Mrs. A. W. Rayburn,
Committee.
Katherine Bruner, Secty.

—o—

Winston-County Associational B. T.
U. Has Interesting Social

The County B. Y. P. U. of Winston
County met together at Ellison
Ridge on the night of October 25
for a Hallowe'en social. The beginning
feature of the evening's entertainment
was on the order of a county fair, the idea having been
taken from "The County Fair" article
in May's issue of the B. Y. P. U. Magazine. The booths for
these were all in one room. Everybody lined up for the sight-seeing
tour through this room and those
responsible leaders of the entertainment
calmly watched many
amused facial expressions as well
as comments of those passing in
line. The "Nickel Show" which was
nothing more than a nickel on a
glass was most humorous, since the
witch had to stand guard to keep
the second nickel from being taken
and having patrons disappointed.
From comments made the witch
wondered if she were being considered the "show."

From this the crowd passed into
the auditorium for further entertainment.
A "Husband Calling Contest" was held and a really usable
sized rolling pin presented to the
winner.

The crowd was divided into four
groups with appointed leaders to
prepare a stunt to be given in a
short time. Rev. Weaver from Noxapater
and his group won for having
the best stunt, however all were
good and one was especially original.

After other games and stunts the
witch stirred the fortunes in a huge
black pot and everyone became interested in the future.

A stillness of reverence and appreciation
held sway while Rev. Weaver gave thanks and at the
same time pronounced benediction before going outside to several
well spread tables where all gathered to eat picnic style. It seemed
that each of the "something around
two hundred" present had spent an
enjoyable evening.

—BR—

SUNDAY SCHOOL ATTENDANCE
December 2, 1934

—o—

Jackson, First Church 843
Jackson, Calvary Church 868

Jackson, Grif. Mem. Church	..... 644
Jackson, Davis Mem. Church	..... 376
Jackson, Parkway Church	..... 193
Columbus, First Church	..... 604
Columbia, First Church	..... 380
Hattiesburg, First Church	..... 893
Laurel, First Church	..... 466
Laurel, West Laurel Church	..... 390
Laurel, Second Ave. Church	..... 258
Laurel, Wausau Church	..... 52
Clarksdale Baptist Church	..... 358
Clinton Baptist Church	..... 252
Quitman, First Church	..... 226
Brandon Baptist Church	..... 105
Noxapater Baptist Church	..... 121
Springfield Baptist Church (Scott County)	..... 141
Ocean Springs Baptist Church	..... 92
Ocean Springs Baptist Church (November 25)	..... 90
Ocean Springs Baptist Church (November 18)	..... 105
Morton Baptist Church	..... 142

—o—

B. T. U. ATTENDANCE DEC. 2

Jackson, First Church	..... 140
Jackson, Calvary Church	..... 164
Jackson, Grif. Mem. Church	..... 258
Jackson, Davis Mem. Church	..... 209
Jackson, Parkway Church	..... 175
Columbus, First Church	..... 184
Laurel, First Church	..... 152
Clarksdale Baptist Church	..... 110
Quitman, First Church	..... 108
Noxapater Baptist Church	..... 92
Springfield, (Scott Co.)	..... 63
Ocean Springs Baptist Church	..... 30
Ocean Springs Baptist Church (Nov. 25)	..... 52
Ocean Springs Baptist Church (Nov. 18)	..... 50
Morton Baptist Church	..... 70
Skene Baptist Church (Nov. 25)	..... 70

—BR—

PREACHING ON THE DOCKS OF NEW ORLEANS

By J. E. Gwatkin

—o—

Here at the docks of New Orleans,
Where ships of all nations ride,
Are often witnessed thrilling
scenes
Whose consequences will abide.

Here men from every foreign strand
The gospel story hear,
As an earnest, prayerful student
band
Bring a message of good cheer.

That same good story which of old
Was told on Judah's hills,
Retold by preachers manifold,
Its hearers likewise thrills

From Orient and Occident
Hungry hearted sailors hear,
And men on gain or pleasure bent
Find wealth and joy more dear.

Here wandering prodigals, afar

From home and native lands,
Are pointed to that Guiding Star
Which shone o'er Syrian sands.

Some who from God were far away,
Who knew not of His Son,
Forever bless the happy day
They here to Him were won.

Some back to ice-bound northern
lands
Have carried new-found joy!
While some now tell on sunny
strands
Of peace without alloy.

Here swarthy, dark-skin'd Indians
heard
The truth that set them free;
And yellow Mongols too, the Word
By faith here came to see.

From lands beneath the Southern
Cross
Have tradesmen here been reach-ed.
To seekers of earth's golden dross
True riches have been preached.

The seed beside these waters sown,
In weeping and in prayer,
Have to a wondrous harvest grown
And ripened everywhere.

Wherever ships of nations sail,
On near or distant shores,
God's mighty gospel will prevail,
Thus wafted from our shores.

O then, ye faithful student bands,
Forbear not to proclaim
To all, from near and distant lands,
The truth, in Jesus' name!

But you, ye dwellers o'er our states,
Can you unchallenged be
While such inviting prospect waits
And such results you see?

Will you not help these fires burn
Upon our friendly shore,
That those who from our ports re-
turn
Shall live in sin no more?

Your tithes, your off'rings will sup-
ply
The fuel for this flame,
Will keep this beacon burning high
And bright, in Jesus' name.

Bring then your silver and your
gold
To keep this fire ablaze;
That His sweet story simply told
May fill this world with praise.

—BR—
The teacher was giving a written
examination in European geography. One question was:

"Why does the sun never set on
the British flag?"
Robert wrote for the answer:
"Because they take it in at night."

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a
most valuable aid in the treatment
of colds. They take one or two tabs
lets the first night and repeat the
third or fifth night if needed.

How do Calotabs help Nature
throw off a cold? First, Calotabs are
one of the most thorough and de-
pendable of all intestinal eliminants,
thus cleansing the intestinal tract of
the germ-laden mucus and toxines.

Second, Calotabs are diuretic to the
kidneys, promoting the elimination
of cold poisons from the blood. Thus
Calotabs serve the double purpose of
a purgative and diuretic, both of
which are needed in the treatment
of colds.

Calotabs are quite economical;
only twenty-five cents for the family
package, ten cents for the trial
package. (Adv.)

HOW TO DISTINGUISH THE DIFFERENCE

—o—

Once, a man said to me: "You Baptists preach one way to be saved, the Methodist preach another; and then there are still others who preach another way, so how am I to know which is right?" My answer was: "The Bible is the only authority." To which he replied: "Well, they all prove what they preach by the Bible." The only answer I could give him was: "Some of them interpret the scripture wrong." But the question still remained in his mind: "How am I to know who interprets the Bible right?" A great many honest seekers of truth find a great stumbling block right here; but a man need not worry about so many denominations preaching so many different ways of salvation, for after all, there are only two ways of salvation preached. It's true, there are hundreds of different systems of doctrine, but when it is all boiled down to the acid test, only two are left. One is: Salvation wholly of grace, through faith alone in Christ; ascribing to Him all the power, all the merit, all the honor and all the glory; while we are only receivers of salvation by simple faith without any meritorious effort, without any works or obedience of any kind, either to become saved or to keep saved.

The other is: Salvation partly of grace, through faith plus obedience to law, or ceremonies, or rituals of some kind.

It is easy to distinguish between the two systems, for the first (which is right) finds salvation instantaneous; saved once for all at spiritual birth; while the other system (which is wrong) makes salvation a long-drawn-out process, placing the crowning act at the end of physical life.

The first system gives assurance, and peace of mind, because it is all settled once for all, when we believe in Christ; while the other system makes life hazardous, full of doubt, perils, snares and pitfalls.

Now, one of two things is true: either, one or the other of these two systems is wrong, or else both are wrong; for there is no harmony between them. They are as far apart as the east is from the west.

One makes salvation depend altogether on the Lord Jesus Christ; the other makes it depend on the life, conduct, works and attitude of the man.

Both systems can not be right; for we read in the Bible where where there were false systems of religion introduced in the apostolic days.

The fifteenth chapter of the Acts, the eleventh chapter of 2nd Corinthian, the first chapter of Galatians and many other scriptures show that there were and are false teachers, deceitful workers, etc.

And, even the Lord himself said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me,

ye that work iniquity." So then, how are we to distinguish between the two systems, that we may be sure of our ground? (For this matter of the destiny of a soul is a serious thing). I submit a test by which a man will not have to wait until judgment day, but may be reasonably sure here in this life.

First of all, we must be willing to settle on the Bible as absolute authority. Second, take the plain, unmistakable, unqualified statements of the Bible, which are easy to understand, and pin our faith to them, without waiting to be able to harmonize every doubtful passage in the Bible.

Now, one of the plainest passages of scripture in the Bible is found in Eph. 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Read it; read it again; analyze it; digest it; find comfort in it; believe it; pin your faith to it, and know that whatever else the Bible may say, this passage must be true; for it is too plain to be misunderstood.

Another plain declaration is the words of the Lord found in John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." I could quote many more plain, concise, unqualified passages, similar to the two passages cited above but space is lacking. So, the thing to do is to accept them as true; believe that the words are the very words of God (for they are), then put your whole trust in the Lord Jesus Christ: receive Him as your very own Saviour, and commit the eternal destiny of your soul into His care and keeping: then, then THEN, and not until then, all doubtful passages of the scripture will begin to unfold to you, and you will understand them, and rejoice that you have not taken the risk of building your theory on these doubtful passages.

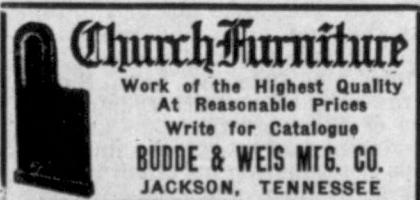
This one thing we may be sure of: that there is no contradiction in the Bible when rightly understood. There are passages that seem to the casual reader to contradict each other; but in every case when the context is thoroughly examined in the light of other plain passages, a smooth comforting harmony prevails.

If perchance I have a reader who is of a doubtful mind let me beg you, read this article over and over; then read the Bible slowly and prayerfully and you will rejoice in the day you did it.

J. E. Health,
Winona, Miss.

—BR—

A bore is the man who tells you how he is when you want to tell him how you are.



PASTORAL EPISTLE

—o—

The following is a copy of a letter sent by Pastor J. D. Thompson to the men in his church. We publish it here because it fits so many other places.—Ed.

Booneville, Miss.,
October 17, 1934.

To the men of the church:

I want to get a word across to you because you are strong and the church needs your help, especially your presence Sunday mornings and nights. Many men attend regularly for whom I thank God continually. Some attend occasionally, but I covet you all. You need the church; if not today, then tomorrow. Besides there are others who need the church badly, and your attendance will help them.

I had ambitions too: an interest in this world and its pleasures and successes. I am as human as you. But it seems to be my business to look after the spiritual values. I am putting in full time doing it for you and yours. How I need the help and cooperation of all our men. I can be of so much more value if you will give me your cooperation by your presence in the services.

If men like me quit then the material civilization that brings so much of comfort will soon be a thing of the past. You have not a blessing that can long remain if the church should quit. Will you not urge yourself to regular church at-

tendance? I breathe a prayer now that God may help you in your resolution.

I make bold to claim that every good American ought to stand with us in our common cause. Why not invest every Sunday morning and night from now on with the church? We will not promise either to please or entertain you, but we do promise a dignified service of worship and an honest attempt to preach a simple, practical Gospel message that you should return to Monday's business renewed in mind and heart.

Faithfully,
Your pastor,
J. D. Thompson.

—BR—

A HISTORY OF BAPTISTS IN NATCHEZ

—o—

(Continued from page 11)
son in 1844 and Dr. W. A. Sullivan in 1932.

Looking To The Future

The Baptists of the State are happy in the fact that you have invited the State Convention to convene with you in their Centennial Celebration in 1936, commemorating the organization of the Baptist State Convention at Washington, Adams County, in 1836. They are coming in great numbers, and it is fondly hoped that their meeting with you shall prove a benediction to you and the city at large.

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14 And the name of the third is Hidde-kel: that is it which toward the east of As-syri-a.
the fourth river is Euphrates.
15 And the LORD God too

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KAGAWA

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This Japanese Christian is one of the world's men of God. The following taken from an exchange will be of interest to all our people.

"Kagawa dresses very simply, speaks English fluently, has a marked sense of humor, and is most natural and winsome in manner. He is preacher, artist, author, poet, sociologist, and a variety of other things. After his conversion and seminary course he buried himself for nearly fifteen years in the slums of Kobe showing to the poorest, the wickedest, the lowest of a great heathen city the love and compassion of Christ, proving his love by living with them and for them, sharing with them their bitter poverty and hardship and his peace and joy in Christ. And then book after book he has written, the passion of them all being, as the title of one is, 'Love, the Law of Life,' not love on the lip but love in the life, through not only personal but organized effort for the relief and uplift of the poor, the sick, the underprivileged masses, until his influence has become world-wide.

"He is only forty years old. His health is poor, and his eyesight almost gone, from his life in the slums. Yet his labors are well nigh incredible. I said to him, 'Dr. Kagawa, I believe you have written some forty books.' 'Oh,' he said, 'the number of my books and pamphlets is now ninety-one, and I have three more books just finished and ready for publication.' He is eagerly read all over Japan. Wherever he speaks the largest auditoriums are crowded. John R. Mott says Kagawa is the best read man he has ever known. Stanley Jones says that Kagawa, in his practical grasp of Christ's program for His Church and Kingdom, is the foremost Christian leader in the world today.

"Kagawa's last request of me was that I should beseech our home churches to send out more missionaries. 'Tell them,' he said, 'how ripe the harvest is, how inviting and wide open the field, and how few the laborers. Come over and help us.'

—BR—

HOW TO WIN TO CHRIST

By P. E. Burroughs

—o—

We have waited for a brief and concise handbook treating in practical fashion the fine art of soul-winning. Larger and fuller treatments we have in abundance. Torrey, Scarborough and many others have given us elaborate treatments. But our greatest need was for a condensed and pithy discussion such as busy but eager workers need to guide them in bringing the lost to Christ.

This book for which we have waited lies before me as I write. Its title is How to Win to Christ. It is a revision of the author's well-known book Winning to Christ, which has attained a circulation of 68,100 copies and has deeply affected our Southern Baptist life. This revised edition shows evidence that the author has sympathetically and with clear understanding sensed the changing needs of the present time.

The opening discussion, What is

Winning to Christ, is perhaps the most significant contribution in this new book. The author approaches negatively, telling what winning to Christ is not, and then positively telling what winning to Christ is. He sounds a clear note as to revelation and atonement, as to conversion and the birth. This delightful manual ought to be read and studied in every church throughout our bounds. The book is listed in the new Training Course for Sunday School Workers.

Price 60 cents in cloth, 40 cents in paper binding. — Baptist Book Store.

—BR—

PENSION PLAN PERFECTED
Sunday School Board Holds Important Meeting

—o—

At a special meeting of the Sunday School Board, held in Nashville, Tennessee, November 21, the plans for the retirement pensions of the employees of the Board were perfected. Some months ago the Board adopted recommendations presented by Secretary Van Ness and the late J. T. McGlothlin who was Business Manager. These plans were put into operation about a year ago, but there was some confusion regarding the pensions of the older group of employees.

After hearing the report of a special committee and a discussion which lasted for five hours and during which every member of the Board took part, the Advisory (Business) Committee was instructed to make a contract with the Aetna Life Insurance Company for providing the pensions for the group who have passed fifty years of age upon the same basis as that provided for the younger employees, for whose care this company already has the contract.

By the plan adopted the employees will pay to the insurance company a regular per cent of their salaries, in no case more than seventeen dollars per month. The Sunday School Board will supplement this out of its earnings, and upon reaching the age of 65 the women will automatically retire, the men at 70. Provisions in the contract take care of any who may leave the service of the Board or may be retired before reaching the age set. A pension amounting to two per cent of the average salary of employees for each year of service to the Board with 25 years as the limit, will thereby be provided with \$2,000 per year the maximum for any employee. Every phase of the matter was thoroughly investigated by the committees, the Board, with only five state members absent, made a careful study of it, and the plan adopted was deemed the wisest possible under existing conditions.

Nominating Committees Appointed

President W. F. Powell was authorized at the annual meeting of the Board in June to appoint a committee to nominate a successor to Secretary Van Ness who retires next June. This committee was named and the Board voted unanimously to hold a pre-convention meeting next March for the purpose of hearing the report of the committee and electing the new

secretary. The committee is composed of V. E. Boston, Mississippi; T. F. Callaway, Georgia; A. H. Reid, Alabama; O. J. Wade, Arkansas, and L. M. Proctor, Missouri.

Business Report

The report of the business of the Board for the first ten months of this calendar year was interesting and encouraging. It showed total receipts of \$1,340,047.42, a gain of \$181,047.19 over the corresponding months of 1933, the chief gain being in the sale of merchandise, especially Songs of Faith which has had a wonderful reception by our churches. An increase of over \$70,000 in invested funds of the Board was shown for the period, while outstanding obligations were decreased during the period by nearly \$19,000.—John D. Freeman, Recording Secretary.

—BR—

THE DODDS IN CENTRAL CHINA

By M. E. Dodd, President,
Southern Baptist Convention

—o—

We came to Central China. We saw the native Christians and visited with our missionaries. They won our hearts. The work of Yates goes marching on.

We have ridden in trains, automobiles, buses, river boats, flat boats, sampans, rickshaws and sedans going from one mission to another. We have seen missions in the city and in the country. We have seen every sort of mission work that is done, agricultural, medical, educational, colportage, theological and evangelistic. We have seen city and country missions. We have met cultured, educated, wealthy Chinese of the second and third generation of Christians and also those who are just out of heathenism.

And all of this confutes every argument we have ever heard against Foreign Missions. It also confirms every conviction we have ever had that the highest and finest expression of Christian consecration is found in the foreign mission enterprise.

In Shanghai we were the honored home and platform guests of the pastors and churches, of the Publication Society, of the missionary compound and of Shanghai University. We have studied missions, have heard missionary reports and addresses for thirty years, but as Mrs. Dodd says: "The half has never been told." We have learned more about Foreign Mission work and have gotten a higher conception of it during ten days in Central China than from all other sources.

We visited Soochow, Wusih, Chinkiang, Nanking and Yang Chow. There is a spirit of courage

and consecration among the missionaries which is heroic and inspiring. I came as I thought to bring some encouragement to our hard pressed missionaries. But they have encouraged me more than I did them. They are the healthiest, happiest people I have seen. If the bankers and business men at home want to get rid of their burdens they should come out as foreign missionaries.

—BR—

A SUNDAY MORNING MEDITATION

—o—

It is a quiet Sunday morning. The sounds of labor have long since ceased, and nothing breaks the stillness but the music of nature and the chimes of a church bell calling devout worshippers to the house of prayer. Not a cloud is to be seen upon the deep blue of the distant sky; the sun in regal splendor rules supreme in the heavens; the south wind gently sways the branches of the trees; the birds flit about, twittering their sweet songs; the autumn colors are just beginning to be faintly delineated upon the foliage of the grand old trees, and everything seems to be in harmony with the quiet sanctity of the day.

As I sit and enjoy the blessed serenity of the hour a feeling of devotion steals over me, and I think of that other Sabbath—that eternal Sabbath of our God of which this is only a type. After a while the lengthening shadows of the evening sun will warn us that our day of rest is drawing to a close. Night will draw her dark curtain around us and sweet slumber will visit our eyelids. Then with the dawning of a new day we must again take up the toils and cares of life.

But in the fair city of our God our sun will never go down, our Sabbath never end. The things of earth will no more demand our attention, for the things of this world shall have been numbered with the past, "remembered, perchance, to make sweeter the hour that overpays them."

O, blessed Sabbath day! Thou art indeed the best day of all the week. Thou art the feast day of the soul, when weary of the husks of the world, we partake of the Bread of Heaven and drink of the Water of Life.

"Thou art that dear pledge of home; That trysting place of God and man; that link Betwixt a near eternity and time; That memory of a by-gone Paradise,

The earnest of a Paradise to come."

Georgia Dees Phillips

Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

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B. S. U. Department

Great Day At Mississippi College

Sunday, November 25th, was the finest Sunday to date for the Mississippi College activities. Realizing that the day would suffer fewer interruptions from attractions elsewhere than the two Sundays preceding, the officers of the Sunday school classes and B. Y. P. U.'s laid splendid plans for banner attendance. The theme of the Monday night meeting of the B. S. U. Council was one of evaluation looking forward to increased enlistment and efficiency. Then on Wednesday night all Sunday school class and B. Y. P. U. Presidents conferred to lay plans for the Sunday immediately ahead—the 25th. The results of their efforts were the occasion of genuine rejoicing on Sunday. In both Sunday school and B. Y. P. U.'s the attendance was larger than the banner attendance of the opening Sunday—there being 27 more in B. Y. P. U.'s than the maximum number reached heretofore.

The monthly business meeting of B. T. U. shared in the increased attendance. This meeting was held on Sunday afternoon with the largest attendance recorded to date. The morning and evening preaching services were attended by magnificent crowds. The spirit of the entire day was one of happy consecration. The report of the B. Y. P. U.'s is especially worthy of note:

AVEN—9 present out of 17 enrolled.

BERRY—29 present out of 34 enrolled.

CLINTON—20 present out of 26 enrolled.

LOVELACE—27 present out of 29 enrolled.

NELSON—47 present out of 52 enrolled.

PATTERSON—26 present out of 33 enrolled.

WALL—37 present; enrollment, 34!

LASSITER—17 present out of 18 enrolled.

INTERMEDIATES — 19 present out of 25 enrolled.

JUNIORS—17 present out of 17 enrolled!

Mississippi College students enjoyed their annual Sunrise Thanksgiving service on last Thursday morning at 6:15 o'clock. The decoration committee had thoughtfully set the upper lobby of the Gymnasium into a Thanksgiving atmosphere with corn shocks, pumpkins, and colored lights. The chairs were arranged in the intimate semi-circular arrangement. Music of meditative nature was played during the opening moments of the service. It was with an evident spirit of real earnestness then that the students raised their voices in "Living For Jesus." I AM THANKFUL was the theme of the brief discussion period. Robert Allen spoke briefly on I AM THANKFUL FOR A CHRISTIAN COLLEGE; Miss Ruby Peoples spoke splendidly on I AM THANKFUL FOR TODAY; Charles Lenz closed the discussion with the topic I AM THANKFUL FOR THE CHRISTIAN LIFE. Verses of

HILLMAN Y. W. A.

—o—

The Young Women's Auxiliary of Hillman College, has made an excellent beginning this year, under the leadership of the newly elected officers, with the help of their counselor, Mrs. B. H. Lovelace.

Early in the session the members of the council met with their counselor to make plans for the year. Only two members of the council failed to return this year. The members returning were: Eva Ready, president; Maybeth Rush, vice-president; Ella Frances Burnett, secretary; Sibyl Lea, treasurer; Sarah Wade Kitts, devotional chairman; Helen England, personal service chairman; Ann Graham Collier, chorister; Camille Clinkscales, social chairman; Octavia Williamson, program chairman; Eva Kilpatrick, poster chairman, and Ruth Wilkes and Annie Lee Collins, circle leaders. The two new officers elected this year are: Mary Virginia Russum, mission chairman, and Sarah Bennett Parker, reporter.

Every student living on the campus is a member of the organization, making a total of fifty-two members.

The Y. W. A. is planning to send their new president for the 1935-36 term to Ridgecrest this summer. Plans are being made to send a Thanksgiving basket to the orphans in the Jackson Home. The annual study course is to be held the first week in December, under the leadership of Miss Edwina Robinson.

BR TO A LOVED ONE

—o—

Some sweet day, for you and me,
dear heart,

T will all be o'er—

The anxious care, the sleepless
nights,

The constant toil, the daily pain—

And we shall rest

Upon the bosom of eternal love.

Georgia D. Phillips.

appropriate hymns were used between the talks, the college quartette singing the concluding number.

The students were evidently touched by the sincerity and simplicity of the thoughts of the morning. Among the non-student visitors were Dr. and Mrs. Lovelace, Dr. Lipsey, and Professor Hitt.

—o—

Blue Mountain College

"Where is He?" Miss Juliette Mather, Southwide Young People's Leader, came to Blue Mountain College last week to help the students answer this question in a study course which she conducted.

The B. S. U. Council and Y. W. A. circle leaders were guests at an informal tea in her honor Monday night. The trite saying, "A good time was had by all," is literally true in this case, for each person present thoroughly enjoyed herself.

Miss Mather spoke in chapel twice and also brought a message to the noonday prayer meeting group. During her short stay she won the admiration and liking of each girl and the unanimous wish is that she will come back to see us soon.

Juanita Creech, Reporter

FROM BETHLEHEM TO OLIVET

By Hight C. Moore

—o—

Another life of Christ? Yes, another life of our Lord Jesus. Our people will continue to need, and our authors will continue to produce, fresh new interpretation of the life of Jesus of Nazareth. This book is "different." It presents the complete life of our Lord within the brief compass of one hundred pages. A busy worker can read the book somewhat carefully in four or five hours. Brief as is this book it comprises more words than the gospels as written by Mark and John combined. As one reads this book the life and character of Jesus stand out in unforgettable distinctness.

From Bethlehem to Olivet is one of a series of five biographical books covering the entire Bible. This series has been brought out by the Baptist Sunday School Board for use in the new Training Course for Sunday School Workers. While the books are especially adapted for this purpose they are not less useful for the general reader. The entire series of five books can be purchased for \$2.00 in paper and \$3.00 in cloth binding. Or they can be bought singly for 40 cents in paper and 60 cents in cloth. — Baptist Book Store.

BR ATHENS BAPTIST CHURCH ANNIVERSARY

—o—

Athens Baptist Church celebrated its thirteenth anniversary Nov. 18th. An all-day service was devoted to this occasion, having a great attendance from Athens church and neighboring churches.

The service opened with Mr. W. F. Flynt reading the minutes of the first meeting after the organization of the church in 1921. Those members present at the organization occupied the front section of the church.

All the pastors during the history of the church were the main speakers for the occasion. Rev. A. J. Linton who administered in organizing the church and who was its first pastor, had charge of the morning service. The afternoon was devoted to the other pastors who brought inspirational messages.

The program was very impressive, reviving the church members and giving them a deeper feeling of appreciation and relationship with each other.

A motion was made and adopted that Athens Baptist Church celebrate its anniversary each November.

BR SHREVEPORT, LA.

—o—

Dr. M. E. Dodd, president of the Southern Baptist Convention, and Mrs. Dodd, return shortly from their round-the-world tour of the Baptist mission fields, arriving on the S. S. Taiyo Maru at San Francisco on Dec. 7.

He preaches for the Temple Baptist Church, Los Angeles, Dec. 9, and on the evening of the same day for the First Baptist Church, Long Beach, California. He flies to Phoenix, Arizona, to speak on the night of Dec. 10, to Nashville for

the meeting of the Executive Committee of the Southern Baptist Convention, Dec. 12, and reaches Shreveport, Dec. 14, preaches in his pulpit for both services on Sunday, Dec. 16, and to a great joint service of all denominations and all local Baptist churches on Sunday afternoon, Dec. 16. He will be given a royal welcome home.

John S. Ramond,
Pastor's Associate.

P. S. These services will be broadcast over radio station KWKH, 1,100 kilocycles, 10,000 watts.

J. S. R.

—BR—
The appropriation for student secretary work in the state colleges were divided as follows: to the University \$600, to the M. S. C. W. at Columbus \$600; to the State College at Starkville \$400; to the Teachers College at Hattiesburg \$100; and to the Delta Teachers College \$100. The two latter appropriations will be used for literature.

—BR—
Brother Wilds passed on this one: Two young men were discussing their sweethearts. One said, "You know my girl said the sweetest thing to me last night. She said, 'Honey you are the finest yet. You are to me a harp with many strings.'" "Oh," said the other, "she simply meant you were a lyre."

—BR—
A kindly, but somewhat patronizing, landlady inquired of the young bride as to how she would spend a certain holiday.

"Our plans so far," replied the bride a little distantly, "are tentative."

"Oh, how delightful!" exclaimed the landlady. "I'm sure you'll enjoy camping out more than anything else you could do."

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